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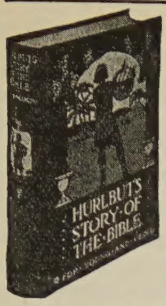


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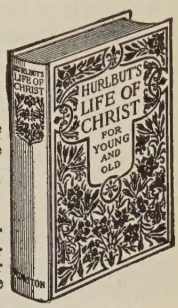


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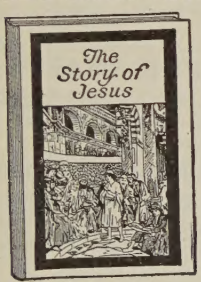


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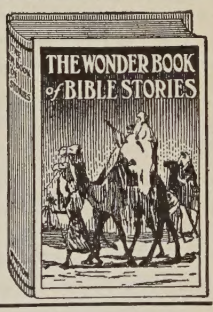


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# THE BIBLE CHAMPION

*Official Organ of the Bible League of North America*

Volume 35 MAY, 1929 Number 5

# EDITORIAL

## Right Reading

WHAT does every true, loyal Christian man and woman need most of all today? Stop and think a moment! Many things will suggest themselves to you, but think deeply.

You are a saved soul; you do not belong to yourself; you have been bought with a blood offering, even the precious blood of Jesus Christ, and you belong to your Owner, and have received from Him eternal life.

What is the greatest need of that new life,—the life that is to live through the eternal ages with Him who bought you, who owns you, and who loves you with a love that passeth all human understanding?

Do we need more and better food for our bodies, or more expensive clothes? Do we need more time for social affairs, for recreation or amusement? Honestly, let us think a little about this important question.

What produces the greatest results in our spiritual life? We read the daily paper; our eyes run over the headlines; we keep up with the trend of the times, and when we do so we are conscious of the fact that this is a sorrow-stricken world, and our hearts are moved. Then we read from the Book of books, our faith is strengthened and the joy bells begin to ring in our souls, for it assures us that "All things are working together for good to them that love God; to them who are the called according to His purpose."

Then we have a craving for something that will emphasize and accentuate the truth which we have found in God's Word. Where will we find it? Thinking along these lines the writer picked up the March number of the BIBLE CHAMPION and the very first thing which attracted me was "An Admonition" on the outside cover. I read it through—a story of falling leaves! Then I read it again. Many pictures came before me. My mind went back over the past and forward into the future. I said to myself: "The price of this magazine which I hold in my hand is about sixteen and a half cents, but that one message is worth many times that amount to me."

Then I ran my eye over the "Table of Contents" and found more than twenty five articles, every one of real value as spiritual food, but each one costing just a little more than a half cent! Think of it! Here is a table, filled every month with the finest of the wheat,—more than enough for a good meal every day—at a cost of less than one cent a day! And so many Christian people spending their money for "that which is not bread" who would be eternally grateful to *you* if you would only tell them about the CHAMPION!

A large number of other religious papers and magazines come to my desk every month, but the CHAMPION is *different,* because it confines itself to definite, Scriptural messages designed primarily to indoctrinate the preacher and Bible teacher in Bible truth and equip them to defend the faith of the fathers. In these days every Christian home should seek to have in it the best possible spiritual reading matter for strengthening the faith of young and old, and this can always be found in the BIBLE CHAMPION. Why not subscribe for an *extra* copy for neighbors and friends? You couldn't possibly make a better investment of $2.00. Try it and see.—*T. C. H.*

The CHAMPION is one magazine for which I am always eager to send in my renewal. Others may lapse—this never. I count single issues well worth the price of a year's subscription.—*Rev. W. B. Snyder.*

# Let Us Beware of Camouflage

THAT vehement propagandist, the magazine called *Evolution,* is our informant. It tells us some of the authors and publishers of text-books are keeping evolution in their books under cover in a deceptive way. To them it does not matter so much about the name, just so they can inoculate the minds of the children and youth of our country with the theory of evolution itself.

So what have some of them already done and others proposed to do? To cut out the word "evolution," but inculate the doctrine in disguised form. Some propose simply to substitute the word "development," which may be used to describe the same doctrine. Let the good people of Tennessee, Arkansas and Texas be on their guard, for the enemy is not always governed by the highest ethical principles. Some of them believe in the Jesuistic doctrine that "the end justifies the means." People should remember that it is the theory of evolution that is not to be taught, by whatever name it poses.—*L. S. K.*

# The Irrevocable and the Inevitable

HOW far are we victims and how far are we victors? Very important questions are these. Is life made for us or by us? Is what we are and what we are to be determined by birth, or circumstance or are both defeat and victory in our own hands? Can we lay down on the job and say, "No use. I was destined to live a mediocre existence and no effort of mine can very much change things." If we do, we are already defeated.

The very worst feature of modern psychology lies in the small place it gives to *will.* Its assumptions are all against personal responsibility. Life, according to many teachers of today, is so mechanistic that human volition counts for practically nothing.

The irrevocable haunts us. We are powerless to recall and reshape the past. The evil word uttered can no more be recalled than can an eagle that has been caged but has escaped be called back to the cage by a wish. Yesterday has gone forever. The print has been taken. Erasure is impossible. We are utterly helpless in the presence of yesterday. But are we? To be sure what we have written we have written and so far as our own power is concerned it can not be changed. Nevertheless, we are not so helpless as it might seem. We have the *present.* If our direction is wrong we can turn about. If we have made mistakes we need not repeat them. If we have sinned God has fully provided to take care of the past if we humbly put it in His hands.

There are two sides to the irrevocable. The good side consists in the fact that the good we have thought and said and done is also irrevocable. *It lasts.* It abides. It keeps bearing fruit.

Let us be glad we can not do anything with the past but give it to God. Our business is to employ the *present* so that when it becomes the irrevocable we will be glad it is indelible.

### *The Inevitable*

What is inevitable? Whatever is fixed in the Councils of the Almighty. Nothing is inevitable that God condemns.

Fatalistic conceptions of life make for weakness, moral destitution and failure. The idea that we can have no part in shaping our own destiny is one of the devil's devices to lead us to self-indulgence and every known sin. We simply dare not get into the fatalistic mood. It cuts the nerve of progress. It saps the very soul of all vitality. It makes a mockery of conscience. It lowers the moral tone. It induces creeping paralysis.

There is, however, a gracious inevitableness that contributes much to comfort and success. It is the inevitableness of Divine co-operation. To connect up with God is a guarantee of definite triumphs.

Nothing can prevent real success to the man who trusts and is not afraid. Death is inevitable, but *so is the endless life.* Judgment is inevitable, but so also is acquittal at the bar of God for the soul that has escaped the offers of Divine mercy in Christ. It is so inevitable that we will all stand before the Judge in the Great Assize that we may well pause and ask who will guarantee a verdict in our behalf? That is precisely what Jesus Christ assures us he will do. He is our intercessor. He is our Saviour and insures our acceptance with God.

The inevitableness of eternal felicity changes every outlook and every aspect of life. No dread of the future to him who believes with

all his heart in Jesus as his Lord and his Redeemer and friend. *The will to liberty* and *the will to power* are not empty wishes. They are a sure means to a glorious consummation if they are buttressed by an unmistakable faith in God. "All things are possible to him that believeth."—*A. Z. C.*

# More of Dr. Cadman's "Counsel"

IT IS not to be wondered at that evangelical Christians are objecting more and more to some of the "counsel" that Dr. Cadman is giving to the world through his newspaper articles. Recently the following questions were put to him:

"To whose authorship does modern scholarship ascribe the first two chapters of the book of Genesis? Did the same author write both chapters?"

Dr. Cadman's reply is that of the radical higher criticism, delivered in the usual oracular way of that school, and that in spite of the scores of scholarly books that have been written against their theories. First he says categorically, 'The authorship of these two chapters is unknown."

This answer betrays an uninformed state of mind. Many books and articles have been written in favor of the Mosaic authorship of the whole Pentateuch, including, of course, Genesis I and II. There, for example, is the masterly book by Rev. F. E. Spencer, M. A., entitled, *Did Moses Write the Pentateuch, After All?* With convincing facts and arguments he shows that nothing can be more reasonable than to believe, with Christ and His apostles, that Moses wrote the five books traditionally ascribed to him. Evidently Dr. Cadman has never read Spencer's book. Yet it was published back in 1901 by Elliot Stock, Paternoster Row, London, and was so well received that a new and cheaper edition was called for and issued.

Then there is Dr. Samuel Bartlett's really great work, *The Veracity of the Hexateuch,* published in 1897, whose sub-title is, "A Defense of the Historic Character of the First Six Books of the Bible." Dr. Bartlett was at one time president of Dartmouth College. Why did not Dr. Cadman read that work before he made his oracular statements? If you will look at the long list of authors cited in Dr. Bartlett's large volume, you will see that he was a competent scholar, and that he had read both sides of the question, the liberalistic and radical side as well as the conservative side. He also punctured and pulverized the documentary theory of the Hexateuch; but in spite of this masterly work, Dr. Cadman swallows that exploded theory without question.

Away back in 1885 Dr. Edwin Cone Bissell, then Professor of Hebrew Language in Hartford Theological Seminary, and a scholar of rare gifts, published his treatise on *The Pentateuch, Its Origin and Structure,* in which he canvassed with a thoroughness that has seldom been equalled the Graf-Wellhausen and other documentary theories. In this same class of scholarly works are Dr. William Henry Green's *The Unity of the Book of Genesis* and Dr. James Orr's *The Problem of the Pentateuch,* the former published in 1895, the latter in 1905. Dr. Orr's treatise won the well-known Bross Prize offered by Lake Forest College. Was not Dr. Cadman aware of the existence of this work?

We wonder, too, whether he is not acquainted with the following conservative works: William Moeler's *Are the Critics Right?* (1899); Randolph H. McKim's *The Problem of the Pentateuch* (1906; introduction by Dr. Henry Wace); William H. Green's *The Higher Criticism and the Pentateuch* (1895); Alfred Cave's *The Inspiration of the Old Testament* (1888; a cogent presentation); Emil Reich's *The Failure of the Higher Criticism of the Bible* (1905); A. Troelstra's *The Name of God in the Pentateuch* (1912); J. S. Griffith's *The Problem of Deuteronomy* (1911); Melvin G. Kyle's *The Problem of the Pentateuch: A New Solution* (1920); Robert Dick Wilson's *Is the Higher Criticism Scholarly?* and *A Scientific Investigation of the Old Testament* (1926); A. H. Finn's *The Unity of the Pentateuch* (1914) and *The Mosaic Origin of the Pentateuch* (1924); and John L. Campbell's *The Bible Under Fire* (1928). Besides these, one might cite scores of articles in current periodicals in this country, England and Germany.

Yet in spite of all these works—and many more might be cited—Dr. Cadman repeats the old, outworn views of the radical and dissecting critics by referring to Genesis II as the J document, implying, of course, that Gen. I is the E document, and by declaring that "the dates usually assigned for the two compilations are the fourth century B. C. for the first and

the ninth century B. C. for the second." Thus Dr. Cadman sides in with the destructive critics of the Bible.

After writing the foregoing somewhat sharp criticisms, we received another article by Dr. Cadman in reply to a correspondent who thinks he finds "many stories in the Old Testament that are nothing short of indecent, and should be barred from the mails." He cites the story of Joseph and Potiphar's wife, and calls it "a fine piece of snappy fiction."

As the present writer always aims to be fair, he is glad to say that Dr. Cadman gives to this critic an excellent and forceful reply. It is so good we cannot help wishing that Dr. Cadman would always stand by the Bible and uphold its complete integrity. When he wants to do so, he can defend the Bible as forcibly as anybody. Says Dr. Cadman:

"Let it be granted that the Bible contains matter which ought not to be read to children of a tender age. What does that prove? Simply that the parent and public school-teacher will presumably use the same discretion in selecting Biblical passages for this purpose which they display in selecting passages from Shakespeare." Then he cites a number of Biblical passages which were recently read to some children in their school assembly, all of them very beautiful. Why could not the critic find such excellent passages in the Bible? Dr. Cadman says somewhat sharply: "Is there anybody outside an insane asylum who could reasonably object to a single word in any of these selections?"

"When you were reading about Joseph and the wife of Potiphar," he continues, "it is a pity you did not observe that the motive of the story is not to portray the weakness of the woman, but the purity, strength and highmindedness of the young man who put God and conscience before the demons of lust and betrayal. Cut off your hunt for the putrid, and read this noble literature for its eternal values."

That is the way to defend the Bible. Let us have more of it from the same source. We might add that there are many useful books, parts of which may be read anywhere, while other parts are adapted only for private reading. So it is with the Bible. In every case in the Bible where the wrong is portrayed, it is done in order that it may be condemned, and its evil consequences delineated.—*L. S. K.*

# "Thorns and Thistles"

IF THE Genesis account of creation is not true the evolutionists still have something to think about and something to explain. Here it is: "Cursed is the ground for thy sake" (Genesis 3:17).

Has there ever been any change in this edict from God? Do the thorns and thistles, by their abiding presence, testify always to the truth of God's Word? Does the tilling of the ground completely eradicate them? Will they always be springing up and challenging man to exterminate them? When men, with sweating brows, seek to destroy them, root and branch, do they answer back: "We art witnesses to the truth of God's laws. You cannot destroy us?"

And thorns and thistles have a counterpart in the curse placed upon man in his carnal nature and hatred of God. Has the God-hating, lie-loving nature of man ever known any change? Was not man made out of the dust of the earth, and has he not always a relation to "Mother Earth?" Is it not written, "Dust thou art and unto dust thou shalt return?" Was it not for man's sake that the earth was cursed, and does not every man who wipes the sweat from his brow, by that very act testify to the curse that rests upon him?

Six thousand years have not modified the nature of man. Education, so-called, and the refinements of civilization have not effaced it. "Earthly, sensual, devilish" is the testimony of God's Word concerning it. Is this old Satanic nature ever eradicated even from God's own dear children who have confessed their sins and yielded obedience to the law of the new life? No! For "the Spirit lusteth against the flesh and the flesh against the Spirit, and these two are contrary one to the other," for one is from above and the other from the thorn and thistle cursed earth.

Is it, then, not far wiser to recognize and confess facts and cease the effort to change the nature and character of man by intellectual efforts, and instead seek to bring men and women and children to the place where they will willingly surrender to the new law of the Spirit of life in Christ Jesus and thus come into fellowship with Him and with all the blood-bought family of God?

Neither climate nor environment can ever change the thorn and thistle nature of the earth, while the curse remains; nor can any

amount of culture or education, be they ever so good, change the thorn and thistle nature of man. He *must* be born from above John 3:3). How many of God's dear children are wasting their efforts, chopping at the weeds and wasting the Lord's money in a vain attempt to change His law?

We need, instead, to understand God's unchanging laws and adapt ourselves to them. His orders are simple and plain. He has given us definite instructions. "Follow Me, and I will make you fishers of men" (Matthew 4:19). "Go ye into all the world and preach the Gospel to every creature" (Mark 16:15).

There are no thorns or thistles in the *new* nature. There will be no tugging at weeds in Heaven. The earthly body and the earthly nature will be sloughed off and those who are "new creatures in Christ Jesus," in a Heavenly environment, will not earn their bread by the sweat of their brow, but will feed upon Heavenly manna. How we should covet this joy for others and go into all the world, with its thorns and thistles, to tell the story so precious to us!—*T. C. H.*

# Christian Assurance

ASSURANCE of complete and perfect salvation and all that goes with it is the privilege of all the children of God, and it is of the greatest comfort as they pass through this world. The source of this assurance is not within one's self. It is not due to any experience or attainment. The only source of assurance is faith, and the only object of faith is Jesus Christ and the salvation He has accomplished and the promises He has made. We must not confuse faith and assurance. A believer may have faith and lack assurance. One may absolutely trust his God, but through infirmities of his spirit be unable to take in all Christ has promised. Faith is the substance of things hoped for, the evidence of things unseen or not experienced. Everything in the realization of salvation begins in faith, and without faith there is no salvation, but once faith does exist, salvation is assured and the experience of this assurance is developed from the faith in the course of growth in grace.

The things assured are of the highest and of eternal importance. The first of these is the fact, not the experience, that our debt to infinite justice is paid and the claim satisfied, and therefore we shall never come into condemnation or judgment. It is similar to the claim of a mortgage. In the case of the believer, the claim has been paid, and the mortgage, in the form of faith in the promise of God, is put in our hand; there is no possibility of a judgment day. Such is passed forever, and henceforth is impossible, no believer in Christ need have any fear of the judgment day. He will never see it.

"But not as the offense so also is the free gift. For, if through the offense of one, many be dead, much more the grace of God and the gift by grace which is by one man, Jesus Christ, hath abounded unto many." "For if by one man's offense death reigned by one; much more they which receive abundance of grace and of gift of righteousness shall reign in life by one, Jesus Christ."

Another blessing assured is eternal life. The soul that believes in Jesus is alive and shall live forever more. There is no more death to him. "By one man's disobedience sin entered into the world and death by sin, and so death passed upon all men, for that all men have sinned." With the believer not only has infinite justice been satisfied and the sin taken away, but the death also is taken away. Our Lord said, "Whosoever liveth and believeth in me shall never die." He joined the assurance of life and freedom from judgment as present facts in our text. "He that believeth on the Son hath everlasting life, and shall not come into condemnation" or judgment. Thus on the word of our Lord the believer is alive, and alive forever. Everlasting life is not a promise for the future, but it is something already possessed. "Hath everlasting life." There is no judgment day for the believer. He shall not come into judgment.

Another fact of the assurance is that the character and being of the believer is to be in the full likeness of Christ. "When we shall see Him we shall be like Him." The beginning of this is the work of the Holy Spirit. It is begun in the new birth. This new birth is a divine sovereign act. We have no part in it. It is accomplished in accompaniment with the faith. When one believes, it is the sign and evidence that he has been born again. This new birth is accompanied by the work of the Holy Spirit in the process of sanctification in which we die unto sin and live more and more unto righteousness. When this process of sanctification is completed, we become perfect, and at the same time our mission is completed and Christ will allow such an one to tarry no more on this earth, amidst its sorrows, turmoils, tears and passing joys. Such a completed one receives a call to

go to be with Christ forever. For this reason our Lord declared, "I go to prepare a place for you in my Father's house, where there are many mansions." By the new birth we become "sons of God, and if sons, then heirs of God and joint heirs with Christ," and we shall be ever with Him in eternal joy and glory.

But even in this fullness we do not find the completeness of our assurance. The soul leaves this world—the body does not die, but goes to sleep, asleep in Jesus. It sleeps until the resurrection; then it will awake in His likeness and will be like unto His own glorious body. So that, while by the work of the Holy Spirit our souls become like Him, so by the power of Christ, in the resurrection, our bodies become like His body, and we are one with Him forever. Thus death has been robbed of its sting. At the hour we call death, our souls go to be with Jesus, and our bodies go to sleep to awake in His likeness and to ascend as He ascended and thus to be ever with the Lord.

It might seem now that the provisions of grace were complete. There is yet another. In connection with His return to this earth, our Lord will not only call us to Himself in perfect spirit and body, but He will also re-create the heavens, and the earth where man has dwelt so long. And then we shall reign as kings with Him forever over this new creation. All these things are now assured to us as soon as we believe. They are ours now. Sometimes the believer in Christ fails to enter into this assurance because of weak though real faith. Let every believer then constantly pray, "Lord, increase our faith." That was the prayer of the original disciples. It ought to be ours. In addition to this prayer, we ought also to study and feed upon the Word, that all doubt may fade and we may be filled with full assurance of the promise of God to all eternity.—*D. S. K.*

# The Christian's God

BY HIS rational nature, every man does and must believe in the existence of God. He can no more get away from the idea of God than he can get away from the idea of number, time, space and cause and effect. The human being who lacked any one of these ideas would be derationalized and doomed to live an incompetent and ruined life. The man who has lost the idea of God is derationalized and demoralized. The Scriptures call him a fool, and the term "fool" in this place is not a term of contempt, but is used to express the derationalized condition. For this reason, atheism is offensive and the man professing it cannot be trusted, rationally or morally.

The great religious peril of the race, therefore, does not arise from atheism, but from false conceptions of the being and character of God. The greatest curse of the race in all ages is the false god. Whenever and in whatever form the false god has been entertained, it has always resulted in the destruction of faith, hope and love, and in the development of immorality, oppression, wickedness and degeneration.

In our times, there is little or no tendency toward atheism, but the false, man-made god and its idolatry are increasingly prevalent. Idolatry among the more backward and degraded peoples manifested itself in the creation of material idols. Among the advanced people, idolatry took the form of the ideal. Today both the material and the ideal god is pressed to the front. The materialists are magnifying matter and force and animal life as the first cause. The rationalist is pressing the idea and reason of the individual, so is making his god in his own image. A professor in one of the theological seminaries declared that the god which each man made was the best god for that man. It is this materialism and rationalism and its idolatry that is cursing the civilization, the nations, and the Church of our age.

Christianity is intensely and unflinchingly opposed to all this corrupting influence. It acknowledges only the God who has revealed Himself to man. That revelation is the Holy Scriptures of the Old and New Testaments. It declares that "in the wisdom of God, man by wisdom knew not God." And again it says: "No man has seen God at any time, the only begotten Son which is in the bosom of the Father, he hath declared him." The Christian, therefore, recognizes and believes only in the God who has been declared and manifested by Jesus Christ and His great revelation of the Holy Scriptures.

The God who is revealed in the Old and New Testaments and in the Person of Christ is the Triune, only living and true God, the Father, the Son, and the Holy Ghost, three persons and one God," infinite, eternal and unchangeable in His being, wisdom, power, holiness, justice, goodness and truth." This Triune God has planned and executed a perfect salvation for man who has sinned against the infinite, eternal and unchangeable justice of God, which maintains the whole creation, material, intellectual,

moral and spiritual. Death is the wages of this sin, and that "death passed upon all men, for that all have sinned." "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The Son came, and putting Himself in the place of the human race, he gave his infinite person and life to meet the demands of infinite justice, and thus rendered perfect satisfaction for all. Thus the debt is paid. But man was not only in debt, he was ruined in his person and character by sin. The Holy Spirit came into the world to re-create the man by the new birth and the process of sanctification, and thus restore him to perfection and holiness. Although Christ paid our debt, no man can enter the kingdom of God until he is born again of the Holy Spirit.

Thus the Triune God has prepared a perfect salvation, which pays all the debts and restores the man to the perfect image of God, and this is all bestowed as a free gift, without condition, save its acceptance. Henceforth the soul that is lost is lost only through rejection. The only instrumentality which the Holy Spirit uses is the glorious Gospel of the blessed God. When this Gospel has been preached to all nations then, according to His promise, Christ will return and by His own person and power will re-create the whole universe that was smitten of sin and death.

The source of power to the Church and the Christian is the Triune God alone. The channel of the power and the communication is by prayer. Contrary to some of the modern teachings, these prayers, while they ascend to the Triune God, who hears and answers, may be addressed either to the Father, the Son or the Holy Ghost, of the Trinity, as one God. Jesus prayed to His Father. So may we.

While our Lord was upon earth, believers prayed to Him, for life, for health, for food and for faith. So may we now pray to Him. After He had ascended to heaven, Stephen prayed to Him, saying, "Lord Jesus, into thy hand I commit my spirit."

Paul prayed to Him, saying, "Lord, what wilt thou have me to do?" John prayed to Him from Patmos, saying, "Come, Lord Jesus, come quickly." So we may pray to Him on any or all occasions, and He hears us.

The Holy Spirit in the early Church spake to and directed the disciples. Christ promised Him to be a comforter. The apostle prayed that He might be in communion with us. All this implies we may be in communion with Him. There are those today who teach that we can only pray to the Father. But the Church believed and communed in all ages with each member of the Godhead. The hymns of the Church show this witness: "Jesus, Lover of My Soul"; "Come, Holy Spirit, Heavenly Dove," and many others.—*D. S. K.*

# Irreverence Toward Sacred Things

ONE would think every person would have some reverence for things that many people regard as the most sacred; yet there are people who seem to be utterly devoid of that virtue. They would enter the Holy of Holies and desecrate it.

We are led to these reflections by the perusal of an article in one of the infidel journals of our land. The writer passes a severe critique on the book entitled *Creation by Evolution,* which was reviewed and criticised at considerable length in this magazine for September, 1928, pp. 510-515).

The infidel reviewer gives this caption to his article: "The Smear of the Dead Hand." And what does he mean by that coarse title? He actually means the hand of God. For that reason we are almost afraid to print the expression in the CHAMPION lest our readers may think that we are irreverent. But it is our purpose merely to show to what lengths the unbelieving mind will go in its hostility to God.

Most of the scientists who have contributed to above-named book believe in God. They do not think that their scientific theories eliminate the idea of God, but rather require a supreme Being to inaugurate and carry forward the processes that brought the universe to its present status. For example, Professor Edwin Grant Conklin says: "We know well that every human being, even the greatest that ever trod the earth, was once a baby, an embryo, a germ cell, and this knowledge has not destroyed belief in the dignity of man or the existence of God." David Starr Jordan, J. Arthur Thomson, Frederic B. Loomis and Horatio H. Newman all bear the same testimony, namely, that the universe cannot be explained without God.

Now it is this acknowledgement of a supreme Intelligence by these scientists that this infidel writer stigmatizes as "the smear of the dead hand." He means the hand of God. Such language betokens both the unrefined and the irreverent mind. It reveals a grossness of soul that is pitiable. Can you imagine a person of

real refined taste and culture using a sacrilegious expression like that? People who have a generous and kindly spirit would not apply such language to the holy God whom millions of the best people on the earth love, honor and worship. They would show some consideration for the sacred feelings of others, even if they do want to be known as atheists. The very blasphemy and sacrilege and wrath that atheists heap upon the objects of their dislike furnishes abundant proof that they are actuated by anger, spleen and scorn, and these are emotions that always cloud and warp the judgment.—*L. S. K.*

* * *

# Notes and Comments

### Who is Jesus Christ?

For the evangelical Christian, who always goes to the Bible as his divinely inspired Source Book, the above question is not difficult. For others Christ is an enigma. How to account for Christ, His superhuman claims, and His tremendous influence on the history of the race, has been an insoluble riddle for infidels and rationalists. But the evangelical believer knows, from the teaching of Holy Scripture, that Jesus Christ is the eternal Son of God become incarnate. Thus in His own person He unites deity and humanity, so that, if we are spiritually joined with Him, our humanity is reunited with divinity. Should the further question be raised, Why did the Son of God come to earth in human form? the reply is just as easy: He came to redeem mankind from sin unto holiness forever.

### Christ and the Martyrs.

Many Biblical expressions applied to the death of Christ on the cross could never be applied to any of the martyrs without absurdity and irreverence. For example, in instituting the Lord's Supper, Christ handed His disciples the cup, saying, "Drink ye all of it; for this is my blood of the New Testament, which is shed for many for the remission of sins." That could not be said of any of the martyrs of the church from Paul to Latimer and Cranmer. No one would ever think of using such an expression concerning the shedding of their blood. Think of another Biblical saying: "But God commendeth His love toward us in that, while we were yet sinners, Christ died for us" (Rom. 5:8). It would be sacreligious to say that Polycarp "died for sinners." He died at the hands of sinners, but he did not die to save men from sin.

### That Baby with a Tail.

Some time ago a baby was born in Tennessee with a tail, and a great to-do was made over it by the evolutionists. This was a sure sign of human reversion to the monkey tribe. But it proves nothing of the kind. Every now and then a freak occurs in both the human and the animal realm. Through some mishap such things happen. For example, sometimes a kitten or a puppy or a calf is born with two heads. Does that prove that these animals are the descendants of two-headed creatures which lived some time in the remote past? Children with very large heads are occasionally born. That surely does not indicate anything regarding their origin and ancestry. So if the coccyx of a child should be abnormally developed, it would simply be one of the freaks of nature.

### A Fine Sort of Business.

Perhaps our readers will remember that Dr. Wolfgang Koehler, of the University of Berlin, Germany, was in this country in 1925, and lectured at Clark University, his subject being "The Intelligence of Apes." His lecture is included in the book called *Psychologies of 1925.* Many people thought it was big (?) business for a noted psychologist to come clear across the Atlantic to tell Americans about his experiments with apes. But now Dr. Augusta Alpert, of a Nursery School of Columbia University, is using the same ape tests on the small children under her care. This reveals again the tendency of the evolutionists, which is to try to make human beings as near like animals as they can. They seem to be animalistically obsessed. The morally downgrade push and pull of evolution are evident on every hand.

### What a Thorough Test Will Prove.

Of course, the above-cited tests are made with very young children—those whose minds are just beginning to develop. Everybody knows that young children must learn—must begin at the bottom of the tree of knowledge. That is nothing new, but has been known since the first child was born to Adam and Eve. Therefore, it is only natural that the child at a very early age will not know more than a grown ape. The child's mental processes are largely instinctive—or, if you like the word better, as we do ourself, intuitive. But it is easy to prove that human beings are not genetically related to the chimpanzees with which Dr. Koehler experimented. How? By just continuing to train them. Let Dr. Alpert keep on teaching those children until they grow to maturity and then see whether there is not a

genetic and generic difference between apes and human beings. Soon the children will learn to read and write; then they will go to the high school, then to the college and university. Some of them will become great scholars. Will the apes make progress of the kind? No! they will *stay apes!* They will have the ape limitations upon them that God has wisely established, so that none of them can move up into the human realm and create a welter of social conditions from which there could be no release. All people need to do is to think a little distance beyond their noses to see that the evolution theory is both absurd and impossible.

### Mere Education not Enough.

A good many educators are getting their eyes open to the superior character of ethical and spiritual values. One of America's greatest educators recently made these significant statements: "I would rather see this country return to a modified program of intellectual attainment, giving more time and effort to the working out of moral problems as they effect the individual, than to see our colleges and universities sidetrack matters of honor, integrity and virtue, that their programs may be replete with intellectual effort and attainment. Surely we are not called upon to sacrifice one for the other; but if we are, there should be no choice. An honest ignoramus is much to be preferred to a smart and fully informed knave." Good and brave words! Needed, too!

### Huxley's Fatal Admissions.

In his best moments Thomas Huxley became very frank. Recently we have read over what he said about the facts of the moral life in connection with evolution, or what he called "the cosmic process." In his Romanes Lecture of 1893 he "impeached the cosmic process in language almost as vehement as that of Mill." So says Principal Cairns in his last book, *The Faith that Rebels.* Let us note some of Huxley's expressions: "The cosmic process" encourages "ruthless self-assertion," the "thrusting aside of all competitors," and teaches "the gladiatorial theory of existence. It has no sort of relation to moral ends . . . The imitation of it by man is inconsistent with the first principles of ethics . . . Let us understand, once for all, that the ethical progress of society depends, not on imitating the cosmic process, still less in running from it, but in combatting it." That frank concession means that evolution, with its struggle for existence, is immoral, selfish, "gladiatorial." Evolution is a queer worker, if it is true; it brings forth a moral economy, which is the exact opposite of itself. If that were so, it would be a miracle, and very absurd one, at that.

### Another Case of Poor Reasoning.

We have read Professor Arthur O. Lovejoy's article in *School and Society,* edited by Dr. J. McKeen Cattell. He tries to make it appear that the greatest thing in education is "academic freedom." He seems to forget what a certain heroic woman said when she was led to guillotine: "Oh, Liberty, what crimes are committed in thy name!" If the teachers in our tax-supported schools should not be permitted to teach evolution to our children and young people, Dr. Lovejoy thinks it would be a sad day for the cause of truth and science. But he forgets again that such teachers are not at liberty to teach just what they please. Suppose, for example, a teacher were a Christian person of the Methodist, or Baptist or Lutheran persuasion, would he be permitted to propagate his denominational views in the classroom? Depend upon it, he would soon learn from the patrons of the school.

### A Still Further Consideration.

Suppose a public school-teacher were sincerely convinced that the Biblical teaching of the origin of life, species and man were literally true and ought to be believed by all persons. Would the evolutionist admit that he was doing the right and the fair thing to insist upon teaching that doctrine to the youth of the public schools? We think that the evolutionists would soon come forward with a protest, saying, "We do not pay our taxes to support such views!" No! in this country the only thing to do is to stick to facts, and leave both theology and speculation out of the classroom. The place to inculcate the doctrine of creation as taught in the Bible is the church schools. The only proper place to teach whatever a teacher wants to is in private schools where no restrictions are made in the character of the instruction.

### In Re "Academic Freedom."

Is it such a great thing, after all—this so-called "academic freedom?" Is it the slogan that is going to preserve the highest well-being of the people of our Republic? Does it not rather mean that teachers are a privileged class, and may teach for truth just what they please, without any regard for the views of their patrons or without any feeling of responsibility for the effects of their teaching? And why should all

the freedom be on one side? Have not the patrons and supporters of our schools any freedom? A good many teachers in our public schools desire to have license rather than true freedom. Some of them without any conscience undermine the Christian faith of their pupils. A high-school teacher said to his new class in science at their first meeting: "You will unlearn a good many things here that you have learned in the Sunday School." He did not say that his pupils would unlearn some of the bad things that they hard learned on the streets, in bad company and in the picture shows of a shady character—no, but the things they had learned from godly, earnest and self-sacrificing teachers in the Bible school of the church. Academic freedom for a few thousand school teachers surely ought not to be placed above the rights of the millions of people who pay their salaries and afford them a nice means of gaining a livelihood.

* * *

## Wayside Gleanings

The first response we got from the letter we mailed to our subscribers was from our good friend, William H. Richie, Philadelphia. With his check for $4.00 for two new subscribers he wrote this: "The growing usefulness of the BIBLE CHAMPION indicates an appreciation of the fact that Christians generally need a more accurate knowledge of the Bible and a deeper confidence in its revelation. And with these there may be added the growing need for Christians to realize that one of the simplest and yet most effective, permanent and far-reaching methods of complying with Christ's Great Commission is through the widest possible distribution of the Scriptures in handy and attractive form to bring others to Christ. There is a Plan of Salvation, as revealed in the Written Word and those who would make the Saviour known must use the Gospels which declare the Good News; and supplement and strengthen the spoken word of testimony."

Of course one surmises Mr. Ritchie had another matter on his mind when he wrote the above. He is secretary of the Scripture Gift Mission, located at 119 South 4 Street, Philadelphia, and has the work of scattering Scriptures as widely as possible all over the world. This mission for the last 18 years has been sending out attractive illustrated Testaments, Gospels, and other Scripture leaflets throughout the United States, the West Indies, Mexico and the Central American Republics. No colporteurs or other paid distributors are engaged but free grants of Scriptures are sent to missionaries, volunteer workers, Sunday and day school teachers who desire to use the Word to win others to Christ. The mission specializes on the neglected rural districts, especially in the mountain sections of our Southern States, with soil so well prepared for the sowing of "the seed"—which is the Word of God:" the rural boys and girls are anxious to have copies of the New Testaments. The mission will be glad to send anyone samples.

Orland K. Armstrong, in the *North American* Review, tells how he went from one end of the state of Tennessee to the other, visiting many high schools and institutions of higher learning to find if science had actually been abandoned in the state supported institutions of higher learning in Tennessee. And, if not, how in the name of all that is intelligent and enlightened is science taught there? Have biology, psychology, sociology and the long list of "ologies" that were dragged into the gigantic farce of the Scopes case been omitted from the curricula? The answer is that the theory of evolution is bootlegged into the teaching of science in Tennessee. Instructors of science cheerfully admit that the great cause of learning, including education in scientific matters, is going merrily ahead in their State, and that no fool monkey law could stop it."

"The only change in our system of teaching science is that we have substituted quite generally the word 'development' for the word 'evolution'," one of the ranking members of a state normal school told me. "Of course it is impossible to teach biology, psychology, sociology or even physical geography without using the most fundamental fact in science, that of the evolutionary development of organic life," he continued. "We are not going to teach a 17th century science because of a 17th century law! We are simply making an effort to be inoffensive to the existing law in our promulgation of truth."

Reports from Chicago churches on the results of Race Relations Sunday, Feb. 10, in which there were fifty exchanges of pulpits between white and negro pastors, indicate that the people are pleased with the arrangement and that they are suggesting such exchanges oftener than once a year.

When, in January, the wife of Dr. F. B. Meyer was buried Dr. Meyer conducted her funeral. Standing with bared head at the side of the grave, he concluded the service with the

words: "Dear one, farewell to the body but not to the soul."

Vice-President Curtis took his oath of office on a Kansas-owned German Bible 365 years old, but President Hoover preferred his own family Bible . . . There are now 47,000 Red Cross nurses enrolled in the United States.

The New Mexico Senate passed a prohibition law which makes it illegal for one person to receive a drink from another, and it classifies as a "common nuisance" the home of any person in which a drink was served.

The reported gifts of Americans for humanitarian purposes in 1928 amounted to $2,330,600,000.

Anti-evolutionists will ask the Legislatures of many states to enact a law (or submit such enactment to the voters) prohibiting, in all tax-supported schools, instruction that man came from the brute by evolution and was not created. Evolution is not proven and is unprovable, and voters have a right to say it shall not be taught in the schools as science and the truth. W. A. Williams, D.D., Camden, N. J., has now ready a revised edition, 25,000 copies, of his recent book, *Evolution Disproved.* He is anxious that a copy of this book shall be placed into the hands of members of committees considering such bills, and all members of Legislatures and is willing to make a sacrifice to do it. The book sells at $1.00. But for this special purpose he will be glad to mail copies to these officials at 20c. each.

Protestant missions in so-called non-Christian lands employ 30,000 missionaries; number 8,000,000 converts; maintain 50,000 elementary schools with several million pupils, 100 high schools with 23,000 students, and 460 theological seminaries with 11,000 students; and support 1,100 physicans and 858 hospitals.

A Bible study center for visitors from all lands is to be established on the Mount of Olives. This is the first piece of land to be owned on the Mount of Olives by a Protestant organization. The land has been donated to the Travel Institute of Bible Research.

Returning from an archaeological expedition to Mesopotamia, Professor C. Leonard Woolley reported discovery of an eight-foot layer of silt and clay which he declared was deposited during an overflowing of the Euphrates River, known in biblical and legendary accounts as the deluge.

Emphasizing he attempted to prove nothing by his findings Professor Woolley further explained:

"We are not out to prove anything or disprove anything," he said. "If we were we would be bad archaeologists. We, as scientists, use the thing we dig up with any other kind of information which may be forthcoming. In this case the previous information was in Genesis and in the Sumerian and Babylonian legends.

"What we have is this: First evidence of an extremely early occupation in which two elements seem to combine. Of this duration our work on the fringe of the island can give no idea. Then comes a catastrophe which buries the low-lying parts of the island with its relics of human life under a huge bank of waterlaid clay, a bank which on the southeast has been eroded by a later and higher water channel, what originally may have spread uniformly over a much wider area.

"On the top of this we have a fresh occupation which carries on somewhat of the old traditions, but departs entirely from others, as if one element in the population had survived at the expense of the other. The eight-foot deposit of clay which we find overlying the oldest remains, and that not at one point alone but in three places as much as 200 yards apart, can only have resulted from a flood of unexampled magnitude, and this can only be the flood of Sumerian legend and history, the flood of the Book of Genesis."

Professor Woolley said his discovery would indicate that the flood was not universal, but declared "neither does the Bible story, properly understood, make any such claim."

Dr. W. B. Riley, one of our Contributing Editors, recently celebrated the thirty-second anniversary of his pastorate of the First Baptist Church, Minneapolis, Minn. During the period of his pastorate, 5,948 new members have been received into the church, more than three thousand coming by baptism.

A Bible dictionary adapted to Indian readers is in course of preparation under the auspices of the North India Book and Tract Society. A basic manuscript of the new dictionary in English is under way, the articles being translated into Hindi by Dr. Yohan Masih. A request has been received from the Punjab for permission to use it for an Urdu dictionary.

United Brethren, Evangelicals and the Reformed Church are trying to unite. A joint commission has worked out a basis of union which will be presented to the next general meetings of the three bodies.

# THE ARENA

## The Six Days of Genesis I

By Josephine Rand, Florence, Massachusetts

And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the opening firmament of heaven.

And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind; and God saw that it was good.

And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

And the evening and the morning were the fifth day (Gen. 1:20-23).

OUR proposed article to which we referred in our Note of Explanation in the April CHAMPION being unavoidably postponed to some later issue of the magazine, we take up the subject of organic life in its relation to the animal kingdom, as we had previously planned to do.

Let us now consider the statements found in this twentieth verse of Genesis I:

And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

Dr. Strong gives the Hebrew word for "creature", as also for "moving" (No. 8318), "sherets, sheh-rets; from 8317; a swarm, *i.e.* active mass of minute animals:—creep (-ing thing), move (-ing creature)."

In the phrase "bring forth abundantly" he gives for both "bring" and "abundantly" (No. 8317) sharats, *shaw-rats;* a prim. root; to *wriggle, i.e.* (by impl.) *swarm* or *abound*:—breed (bring forth, increase) abundantly (in abundance), creep, move."

Literally, then, we have: "Let the waters swarm abundantly (or swarming) with swarming (or moving, creeping, active, wriggling) creatures."

And the following verse declares that

God created (bara) great whales [or sea-monsters] and every living creature that moveth, which the waters brought forth abundantly after their kind.

Dr. Strong gives for "living" (No. 2416)

Chay, *khah-ee*; from 2421; *alive*; hence *raw* (flesh); *fresh* (plant, water, year), *strong;* also (as noun, espec. in the fem. sing. and masc. plur.) *li* (or living thing), whether lit. or fig.

For "creature" he gives (No. 5315)

Nephesh, *neh-fesh;* from 5314; prop. a *breathing* creature i.e. *animal* or (abstr.) *vitality;* used very widely in a lit. accommodated or fig. sense (bodily or mental):—any, appetite, beast, body, breath, creature," with many more applications, including "fish ghost . . . man . . . mind, mortally, one, own, person . . . soul . . . thing. . . ."

For "brought forth abundantly" he gives No. 8317 for each of the three words; indicating, we infer, an exceeding abundance of these swarming creatures.

But let it be noted that God created the great sea-monsters on this same "fifth day."

They did not evolve from a primeval cell from which, it is claimed, the "minute animals" also evolved, geologic ages before the mammals.

Let be noted, too, that the record says, in this same verse, that "God *created* . . . every living creature which the waters brought forth."

There is no contradiction here. He created these creatures in what was to be their natural habitat, which afterward swarmed with their ever-increasing progeny. And "every living creature" in the waters comprehended marine life from the tiniest to the greatest, including "leviathan" (Job 41:1; Psa. 104:26; Isa. 27:1).

Dr. Strong gives the following for "leviathan" (No. 3882);

Livyathan *liv-yaw-thawn;* from 3867; a *wreathed* animal, i.e. a *serpent* (espec. the *crocodile* or some other large sea-monster); fig. the constellation of the *dragon;* also as a symbol of Bab.:—leviathan, mourning.

*Webster* defines "wreathed" as "pp. or a. Twisted; entwined, interwoven." See other forms of the word, as "wreath, n. something twisted or curled," and "wreathing, ppr. twisting, entwining, encircling."

We read (Isa. 27:1) concerning the day of the Lord's wrath against the enemies of His people (26:21):

In that day the Lord with his sore and great and strong sword shall punish leviathan the piercing ser-

ent, even leviathan that crooked serpent; and he hall slay the dragon that is in the sea.

Passing by the typical and prophetic sense in which this particular reference to "leviathan" and "serpent" is used here, we go on to consider the Hebrew word for "serpent" used twice in this passage.

It is the same word that is translated "whale" n Gen. 1:21; *i.e.* (No. 8577)

Tanniyn, *tan-neen; or tanniym,* (Eze. 29:3) *tan-neem;* intens. from the same as 8565; a marine or and *monster, i.e. sea-serpent* or *jackal*:—dragon, sea-nonster, serpent, whale.

No. 8565 is tan, *tan*; from an unused root mean. o *elongate; a monster* (as preternaturally formed), .e. a *sea-serpent* (or other huge marine animal): lso a *jackal* (or other hideous land animal):—lragon, whale, Comp. 8577.

The word "jackal" is not in the Bible, at east, we cannot find it. Dr. Strong does not give it in his Concordance, nor does Cruden.

We see no slightest reason for even the suggestion that the Hebrew "tan" can refer to uch a creature, which *Webster* defines as "an nimal of the genus Canis, resembling a dog nd a fox."

The word *"elongate"* is appropriate as applied both to a sea-monster of great length nd to the long-drawn-out constellation of the lragon—"Draco"—the serpent portrayed in he heavens, the typical and prophetic signiicance of which Dr. Bullinger clearly sets forth n *The Witness of The Stars,* in harmony with hat of the Scriptures.

The word "dragon" ("that is in the sea," sa. 27:1) is (No. 8577) the same word (tanniyn) rendered "whale" in Gen. 1:21, as efore stated; and is, as shown above, "intens ive, or intensively] from the same as 8565," tan."

In this same passage we have the following lescription of leviathan as indicated by their umbers: "the piercing (1281) serpent (5175); "that crooked (1281) serpent (5175); "the dragon (8577) that is in the ea" (as given above).

No. 1281, translated both by "piercing" and crooked," is bariyach, *baw-ree-akh;* or (short), bariach, *baw-ree-akh;* from 1272; a *ugitive, i.e.* the *serpent* (as *fleeing*), and the onstellation by that name:—crooked, noble, iercing."

Under No. 5175 Dr. Strong gives: nachash, *naw-khawsh;* from 5172; a *snake* (from its *hiss*):—serpent." No. 5175 is the ord used also for "serpent" in Gen. 3:1,2, ,13,14.

That the ancient Babylonians held the view hat it was a real serpent that deceived "the woman," and not a monkey, for instance, as held by one writer, at least, is shown by Ragozin in her *Chaldea* (second edition, revised, G. P. Putnam's Sons, 1901, in their Stories of the Nation). She says (pp. 265, 266):

> There are some tablets which have been supposed to treat of the creation of man and perhaps to give a story of his disobedience and fall, answering to that of Genesis; but unfortunately they are in too mutilated a condition to admit of certainty, and no other copies have as yet come to light.
>
> However, the probability that such was really the case is very great, and is much enhanced by a cylinder of very ancient Babylonian workmanship, now in the British Museum, and too important not to be reproduced here.
>
> The tree in the middle, the human couple stretching out their hands for the fruit, the serpent standing *behind the woman* [italics hers] in—one might almost say—a whispering attitude, all this tells its own tale. And the authority of this artistic presentation, which so strangely fits in to fill the blank in the written narrative, is doubled by the fact that the engravings on the cylinders are invariably taken from subjects connected with religion, or at least religious beliefs and traditions.

That this cylinder shows the knowledge on the part of the Babylonians of the fall of man, and that, through the deceiving of Eve by "the serpent"—snake—will be perfectly clear to anyone who will take the trouble to look at Rajozin's *Chaldea,* p. 266.

In Job 26:13 we read: "By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent."

This, of course, refers to the constellation; and the word for "crooked" is No. 1281, and for "serpent" is No. 5175, as in the case cited above; while the word for "formed" we find to be (No. 2342) the same as for "formed" in Psa. 90:2 (already cited), *i.e.* "chuwl, *khool,* or chiyl, kheel; a prim. root; prop. to *twist* or *whirl"; a* significant term as applied to the formation of the constellation Draco—the dragon and the serpent—one of the sidereal representations of the Biblical "dragon" and "serpent" of Rev. 12:3,9,13,15, "which deceiveth the whole world" (v. 9), and 13:2,4; also of Rev. 20:2,3, where we read of "the dragon, that old serpent, which is the Devil and Satan" which was to be "bound . . . a thousand years . . . that he should deceive the nations no more till the thousand years should be fulfilled."

That No. 8577 stands also for a land serpent is shown by its use in Ex. 4:3; 7:9, 10; while the same kind of a serpent is shown by No. 5175 in Ex. 7:10, where Moses carried out the instructions which the Lord had given him as recorded in the above passages.

This proves also that while one is a land-serpent, a wreathing, writhing, twisting crea-

ture, as everyone knows it to be, it was also, as leviathan, a sea-serpent, a wreathing, twisting, coiling, elongated monster of the deep, as plainly shown by Dr. Strong's descriptive definitions.

"Great whales" there were, too; and many another monster not yet beheld by modern man.

In the Springfield (Mass.) *Union* of Nov. 9, 1928, there appeared an article dealing with "Modern Whaling," which furnished some very interesting and important points of information concerning whales; especially with regard to their wonderful eyes.

The subject was treated from the standpoint of evolution, but the facts, to our mind, simply supply still further proof of the intelligent work of the Creator.

The writer of the article, Milton Charles ("in the Boston *Herald*"), says:

The Carnegie Institution of Washington has been getting data for a history of the whale. Dr. Remington Kellogg, research associate, has been giving a lifetime to its study. Dr. Kellogg has found skeletons which appear to prove that the whale was once a great land animal that took to the water and has stayed there because he likes it better.

Ancient whales changed their limbs into flippers. The flippers are still very much like hands with fingers. Some whales even have a thumb.

Since the capacity of water for conducting heat is 27 times as great as that of air, whales would lose a vast amount of body heat were it not for a blanket-like layer of fat covering the whole body.

Even in tropical waters this protection is needed, for the body temperatures are higher than the surrounding water, being from 95 to 97 degrees, which is close to the temperature of a human being.

Apparently the whale grew his valuable fat to offset his life in the water.

[We wonder whether he "grew his valuable fat" all at once, after deciding that he would like a change, or doubled his diet for a few million years till he dared to jump in!] The writer continues:

He also made adjustments and modifications in his breathing and feeding, Dr. Kellogg points out.

Water would surely enter the lungs during the swimming with wide-open mouth, so the nasal passages do not open into the throat as in land animals.

Instead they are connected directly with the trachea or windpipe by a single continuous tube. This arrangement enables the whale to swallow food while submerged without danger of filling its lungs with water.

The popular belief that water enters the mouth when the whale is feeding, and is spouted out of the "blowholes" on top of the head, is erroneous.

As a matter of fact the "spouting" is produced by exhalation of air from the lungs.

When the air is cold enough to condense the vapor in the whale's breath the "spout" can be seen rising high, geyserlike, above the animal's head.

The blowholes or nostrils are themselves interesting adaptations to life in the water.

In the long period of developmental change they have been pushed back from the end of the snout to the highest point of the head. [Some push!—an then some!]

In such position they are the first body part to a pear above the surface when the whale is rising thus breathing can be accomplished while the rest o the body is under water.

He goes on to speak of "the closing appa ratus of the nostril," "this need for protectio being differently solved in the two groups c living whales"—the "toothed whales" an "whalebone whales"; and after describing th apparatus in each he adds: "In both group the closing mechanism effectually exclude water from the air passages when the animal are submerged."

It has already been described more than onc in the CHAMPION how perfectly the huge ai chamber of the whale is fitted to receive a Jonah and afford him comfortable quarters for days though it is not at all certain that it was whale that is meant by the "great fish" which the Lord "prepared" to receive him. He who created all things could create a special "fish" for this special purpose.

But it is not the air chamber of the whale in which we are now particularly interested. We wish to call attention to the wonderful eye of the whale, as described by this writer. He says:

Most whales have such acute powers of hearing that it is an open question whether they see or merely hear the things which attract their attention.

Nevertheless, evidence is conclusive that the eyes of cetaceans are adapted to the specific functions which they have to perform.

In general, whale eyes differ from the eyes of land mammals in having immovable eyeballs, eyelids without eyelashes, no supporting cartilage or lubricating glands in the lids and a downward direction of the axis.

Whale eyes also lack the power of optical accommodation.

As the eyes of the whale are adjusted primarily for sight under water, sight above water must be poor.

We are sorry to interrupt at this interesting point but how did it happen that the whale's eyes were "adjusted *primarily for sight under water,*" if "the whale was once a great land animal that took to the water and has stayed there because he likes it better?"

Madam Nature should never have made the mistake of making him a land animal in the first place! It looks to us as if God, rather than Nature—through evolution—made the whale with all necessary adjustment to a life in the water; and it is no wonder to us that the whale "stayed there"—and "likes it."

But, of course, if he was a land animal first, and God had nothing to do about it, he had to

ake his own adjustments to allow of the grati-cation of his wish to play in the water. So we ad:

Modifications of structure have also been made abling whales to see at depths where the light is ry weak.

The bottlenosed, beaked whale which hunts for ttlefish in the depths of the ocean has an eye with pronounced corneal curve, permitting more light to ach the outer parts of the retina.

Remarkable adaptations have also been made in e eye and socket to withstand the pressures of eat depths.

A blue whale carried a line straight down for 220 thoms where it had to withstand a pressure of 45 mospheres or 630 pounds per square inch.

It remained below surface for 32 minutes.

The bottlenose, beaked whale and the sperm hale are said to descend half a mile and possibly mile.

Pressure at such depths are enormous, approxi-ating 1178 pounds per square inch at half a mile d 2349 pounds at a mile.

"Remarkable adaptations" indeed! Surely, e have not failed, in our previous articles, to ow our deep appreciation of "Adaptibility" evidenced by the works of Creation.

But when we try to imagine that land-whale ossessing such inconceivable wisdom and abil-y in that direction, it would almost seem as if e Creator might feel free to "take a back eat" and let the animal creation "run itself" -nay, create itself in the first place.

But this writer continues, as to the whale's e:

The chemical adjustments of the whale eye are ually interesting, for, except for these, irritation om contact with sea water would quickly produce flammation.

The tear gland of the whale does not secrete a atery liquid as with land mammals, but exudes in-ead a greasy substance which spreads over the rnea.

This along with other modifications effectually otects the eyes from the chemical irritants of sea ater.

There you have it! Could anything be wiser abler than a whale?

Surely, Jonah had an exceptional opportu-ty to learn wisdom and the secrets of "adap-tions" and "modifications" in the private in-rview which was accorded him by the "great sh"—if, indeed, it was a "whale"! Yet none us would wish to be so honored.

Personally, we confess to the hope that the hale may not change his mind again and re-rn to the land for residence, re-adjusting his lippers" and "his breathing and feeding." hat is, we wouldn't want him "flipping" ound loose while making his re-adjustments!

In the second of two great articles on *Geol-gy, Fossils and Evolution,* by Arthur I. Brown, M.D.,C.M.,F.R.C.S.E., which appeared in the BIBLE CHAMPION for May and June-July, 1926, we find the following:

The first animals found in the Primordial are trilobites among the Articulata and Cephalopods among the Mollusca.

Le Conte says of these that they are "animals which can hardly be regarded as lower than the middle of the animal scale."

And yet the rocks of the world are absolutely silent as to the origin of these highly organized animals, for their fossil remains have not been found earlier than the Primordial.

If these animals were evolved they must have had ancestors of many forms.

The evolutionist reckons it must have taken fifty million years for their development from the first bit of protoplasmic sea-slime; so he assumes this long period because he needs it to meet the exigencies of his theory.

But there is nothing in earth, sea and sky to support such an action; not a shred of evidence exists.

As far as our knowledge goes, the trilobite, with its well-developed compound eyes, and the cephalopods, with simple eyes approaching in complexity those of man, had no ancestors.

No, they had no ancestors; nor had the "whale" or any other of "every living creature that moveth," or of "every winged fowl" of "the fifth day" (Gen. 1:20-23); or of "the beast of the earth," the "cattle," or of "man" of "the sixth day" (verses 24-27).

Instead, they had a Creator, who gave each creature, according to His own pleasure, just such eyes as they would need in the environment previously created for them by His own almighty power. O the wonderful eye, in animal and man!

To quote Dr. Riley, in his fine article in the CHAMPION for August-September, 1923, p. 432:

It is little wonder that Charles Darwin, long after he had written his *The Origin of Species,* candidly exclaimed "The eye, to this day, gives me a cold shudder."

To the believer in God's Word and in His watchful Providence it gives, rather, a thrill of exultation as furnishing indubitably-corroborative evidence of the all-wisdom, the all-goodness and the all-power of Him in whom he puts his trust.

Great, or seemingly insignificant, as God's creatures may be, they all show design and particular adaptation to such environment as the Creator chose to give them.

Even the tiniest creatures are found to be perfect in their organization, beautiful in their coloration, and have their part assigned in God's creation.

Moreover, every living thing, whether great or small, is known to produce "after his kind,"

as God's record tells us in this section of Genesis I under discussion.

Let us now consider this phase of the subject, in the light of modern science, and of Biblical anticipation and corroboration of the same.

First, let us turn to McCann's great work, *God—or Gorilla,* chapter XV, which treats of "Chromosomes and Genes." On pp. 193, 194 he says:

> The chromosomes have inspired many volumes. Among the latest which the student may see are *The Cell,* 1919, by Edmund B. Wilson, and *Life and Death, Heredity and Evolution in Unicellular Organisms,* by H. S. Jennings, 1920.
>
> Neither Darwin nor Haeckel ever suspected the existence of the chromosomes which every student of biology may now examine under the microscope for himself.
>
> "Each parent," says Jennings, p. 170, "hands on bodily to the offspring, through the germ cells, certain packets of chemicals.
>
> "Since these are directly transmitted from parent to offspring, while the later characters are secondarily derived from them, we may call these packets of chemicals the primary hereditary characters.
>
> "These packets are present in each animal in a certain definite number, stored within the nucleus; they are called chromsomes. Individuals which get different sets of packets from their parents develop differently even under the same outer conditions; that is, they show different hereditary characteristics."
>
> This is believed to explain how it happens that the offspring of the two members of a pair may resemble each other on the whole, yet are hereditarily diverse. On pp. 200, 201, McCann continues:
>
> The remarkable fact has now been established that every species of plant or animal has a fixed and characteristic number of chromosomes.
>
> In many of the lower animals the number of chromosomes to the cell has been determined positively. With respect to man the number is now thought to be twenty-four.

He then speaks of various investigators who "arrive at different counts through the difficulty involved in examining the cell," but adds:

> However, what is now positively known with respect to many simpler forms warrants the conclusion that the number of chromosomes in the cells of any species is, with few exceptions, constant . . . The number persists through all the cells of the body; thus the skin cells, tissue cells, liver cells, and all the other cells of man would contain the same number.

And now what do we find in Genesis I, both as to plants and animals, as to each and all producing "after his kind," "after their kind," which—in our opinion, at least—is directly suggestive, not to say corroborative, of the scientific facts stated above?

Turning to Dr. Strong for the Hebrew word for "kind" we find the following (No. 4327): "miyn, *meen;* from an unused root mean, to *portion* out; a *sort* i.e. *species*:—kind. Comp 4480."

No. 4480 gives "min, *min;* or minniy, *min nee;* or minney (constr. plur.) *min-nay* (Isa 30:11); for 4482; prop. a *part* of; henc (prep.) *from* or *out of* in many senses . . . No. 4482 gives "men, *mane;* from an unuse root mean. to *apportion;* a *part* . . ."

To us it looks decidedly in harmony wit what is now known of the chromosomes— "packets of chemicals" . . . "present in eac animal in a certain definite number"; or *"por tion";* which chromosomes determine the hered itary characteristics of the offspring after it own special "kind" or "species."

To what else can this root meaning of th word—something *"portioned* out," "appor tioned" ("distributed or assigned in suitabl parts or shares," *Webster*)—refer?

Let it be remembered also that Mendelism proves that while variations may be many, the cannot go beyond a certain limit within an species.

The discovery and scientific demonstration of this law close the door to Evolution as an attempted explanation of the problems of or ganic life.

The late noted William Bateson, in *Mendel's Principles of Heredity,* p. 316, is quoted by Prof. Price in *Q. E. D.* p. 78, as saying:

> Had Mendel's work come into the hands of Darwin, it is not too much to say that the history of the development of evolutionary philosophy would have been very different from that which we have witnessed.

In the face of such facts as are now known concerning the cell with its wonderful chromosomes, which, as McCann says, "have inspired many volumes," may we not hope that there will be a turning away from the speculations of an unproved hypothesis to the sane recognition of facts which preclude the possibility of the evolution of organic life from the sea-slime of the inconceivable past?

When we contemplate the "hidden wisdom" as discovered in the arrangement of the chromosomes in the cells according to special "number" for different species, in both plant and animal life, do we not find it in accordance with the orderly ways of Him "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance" (Isa. 40:12); Who "telleth the number of the stars" (Psa. 147:4), and bringeth out their host by number (Isa. 40:26);

and saith unto His disciples: "Even the very hairs of your head are all numbered"?

Let it be noted that God emphasizes the fact of "species" in Genesis I, both as to plants and trees "whose *seed* is in itself"—after his kind"—and as to the animal creation.

And not only here, in this first chapter, but also in Gen. 6:19, 20, where God directed Noah as to the creatures to be taken into the Ark: "Of every living thing of all flesh . . . Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind"; and in 7:14 employing the phrase four times; and in 8:19, as to the exit from the Ark, where we find the word "kinds" to be (No. 4940) "mishpachah, *mish-paw-khaw;* from 8192 [comp. 8198]; a *family,* i.e. a circle of relatives; fig. a *class* (of persons), a *species* (of animals) or *sort* (of things); by extens. a *tribe* or *people;*—family, kind (red)."

How a Christian who accepts this emphatic record of the specific "kinds" of organic life of both the vegetable and the animal kingdoms as God's inspired Word can believe in any sort of evolution—"theistic" though they may call it—is beyond our comprehension.

There is no *chance* for evolution when each species is distinct in itself and bears its own particular "number" and "mark"—the seal of God's creation and ownership.

The inspired apostle Paul in his wonderful first epistle to the Corinthians (15:37-40) says:

> That which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body as it hath pleased Him, and *to every seed his own body.* All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

Is it possible for a Christian to be an evolutionist? Possibly until he studies God's Word deeply enough to be able to see that the two positions are mutually exclusive and antagonistic.

Let us here consider again the statement in Gen. 1:21 that "God created great whales, and every living creature ("moving" or [margin] "creeping creature," v. 20), that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind": all this on the "fifth day" (v. 23).

The "great" creatures, sea-monsters, are distinguished from the swarms of swarming creatures.

God may have created but one pair of the various "kinds" of monsters and of marine creatures of lesser size (at least, one pair of each in various locations of the "seas" of the earth), while causing the waters to swarm immediately with an abundance of the "active mass of minute animals" on which the whales would feed, as also on larger species. When we consider the barrels of fish-food found in whales' stomachs we realize that "in the beginning" the sea-monsters must have been very few in comparison with the mass of marine creatures which, in the nature of the case, had to furnish the means of their subsistence.

It has been held by geologists that the terrible Dinosaurs lived millions of years before man.

But this assumption is not only contrary to the statements of Gen. 1:21-25, but has been disproved by the discoveries of the fossil remains of these creatures, and that, too, in connection with the evidences of fossil man.

In *Evolution in the Balances**, by Frank E. Allen, a book which has been highly commended by Dr. Keyser in the BIBLE CHAMPION for December, 1926 (p. 671), the author, in chapter xii, discusses "The Testimony of the Dinosaurs, Fishes and Invertebretes"; and we wish that every reader of the CHAMPION would procure a copy of this very helpful book, the author of which has the happy faculty of presenting difficult problems in a clear and understandable light.

Chapter xiii, "How Account for the Fossils," is, of itself, worth the price of the book.

Having treated "The Testimony of the Mammoths" in chapter xi, he proceeds to give that of the Dinosaurs at the opening of chapter xii as follows:

> Almost as difficult a problem for the evolutionist to explain as the "Siberian Mummies" is the sudden disappearance of the mightiest monsters which ever walked the earth, commonly known as the Dinosaurs.
>
> They are classified as reptiles.
>
> Their fossils vary in size from that of a small dog to over eighty feet in length.
>
> Some of them were so large that they could have led an elephant like a poodle beside them.
>
> A reconstruction of the largest dinosaur is found in the Field Museum in Chicago.
>
> There is one in the American Museum in New York which is over sixty-five feet in length and is supposed to have weighed about thirty-eight tons.
>
> One in the Carnegie Museum in Pittsburgh is eighty-seven feet long.
>
> It is asserted that some of these animals ate vegetables, some ate animals, and some ate both.
>
> It seems that some of them swam in the ocean, some walked on land, and some flew in the air.
>
> Some of these flying reptiles had a stretch of wing of over twenty feet . . .
>
> Reptiles are unlike man and the higher vertebrates

*Fleming H. Revell Co., New York. Price $1.50.

which at a certain age reach a maximum size; they continue to grow throughout life. Hence, the enormous size of these creatures indicate something of their great age. They likely lived for centuries.

The fossils of these reptiles have been found in great numbers, and in various parts of the world, including East Africa, Madagascar, India, Patagonia, Wyoming, New Mexico, Texas and Colorado . . .

These great reptiles are found in what are classified as Jurassic or Cretaceous rocks.

They are supposed to be millions of years older than mammals and man . . . These great brutes could live on land or in water. They could fly in the air and were almost as large as an aeroplane.

Some of them were armoured like a modern tank, having a coat of mail which a rifle bullet would not pierce . . . They are found associated with fossil plants which are modern.

Here he quotes Prof. Price from his *The New Geology,* pp. 532, 533:

The flora includes palms, like the palmetto of Florida, the gingko of China and Eastern Asia, the fig, and the Sequoia, like the redwoods of California.

But the plants are very *modern* in aspect; and there is not the slightest warrant for saying that the associated reptilian remains collectively are a day older than the Tertiary beds of the Western States and Europe.

Nothing but pure, unfounded hypothesis and theoretical speculation stands in the way of our saying that these reptiles were contemporary with the almost equally gigantic mammals whose skeletons are found in other parts of these Rocky Mountain regions, as well as in various parts of the world.

And now we reach an especially interesting part of the testimony. Mr. Allen continues (p. 138):

There is evidence that they lived at the same time as man.

Mr. Samuel Hubbard recently discovered in Arizona some pictures of dinosaurs on the rocks, on the wall of a deep canyon which he has described in *The Boston Transcript.*

The rock is of red sandstone, and the iron in the rock has coated the surface with a black scale called desert "varnish."

These pictographs "include one of an elephant attacking a man, the first elephant drawn by prehistoric man ever found in the United States, so far as the writer knows.

"Another was a group of animals, undoubtedly the ibex, a two-horned antelope still found in the mountains of Asia, whose bones have been discovered in European caves, but the trace of which has never before appeared in the New World.

"The third and most valuable is a pictograph of an animal quite evidently intended to represent a dinosaur."

A scientist who had made a special study of the dinosaurs, when he saw a photograph of the rock picture, said:

"It cannot be a dinosaur; that is impossible, because we know that dinosaurs were extinct twelve million years before man appeared on earth."

Mr. Hubbard replies: "On the edge of the Painted Desert, less than one hundred miles from the carved figure, the Doheny Expedition found tracks of not one dinosaur, but of several, imperishably impressed in the stone valley about eight miles west of Tuba City.

"These were immediately, and unhesitatingly identified by my companion, Charles W. Gilmore, curator of vertibrate paleontology, in the United States National Museum, who was present when they were discovered, to be petrified footprints of dinosaurs.

"He further pronounced them to be tracks of carnivorous dinosaurs, because the marks of the claws on the huge three-toed feet were plainly visible.

"I submit that, if man carved the picture of the dinosaur on the rock, he must have seen that dinosaur. Without doubt, the carnivorous varieties of this huge lizard were the greatest enemies of man, if man existed at that time.

"There was, therefore, every reason for this prehistoric master of the flint and sandstone to have portrayed the dinosaur as an animal to be avoided, as dangerous to man." Mr. Allen adds:

The man in the picture is not of a lower order or ape-man, but fully developed as he is today. The artist was evidently a skilled and intelligent man.

Of course we can expect nothing from the "orthodox" geologists but a denial of the discovery as anything more than a gross misinterpretation or a freak of nature, as in the case of the "Triassic shoe," a photograph of which appears in McCann's *God—or Gorilla,* with comments on the same, pp. 351-357.

McCann says (pp. 356, 357) that "the senior member of J. & J. Slater, Fifth Avenue, New York, declares that the fossil shoe is identical with the styles manufactured in Europe about 300 years ago."

Yet, because of its having been found on Triassic rock, the "scientists" will have none of it; for "the 'fossil sole' of a shoe or sandal . . . according to the orthodox methods of estimating age by geological processes, must be set down as between 36 and 360 million years old" (p.351).

Surely this is a generously-wide margin, with plenty of room for all possible and impossible theories.

We ourselves delight in wide margins—in some things; for instance, in printed books, magazines and the like, where we have room to set down our own private opinions, whether in "parliamentary" (and complimentary) language, or otherwise!

And we do set them down "many a time and oft." But sometimes we can't find room enough to express our opinions, even when the space is unusually expansive and accommodating.

(*Sub rosa,* we suspect that many of the readers of the CHAMPION find themselves "in the same fix," and very possibly, in the case of some, at least, when they read our articles; and

we really have a fellow-sympathy with them, even in that).

In our next we mean to try, in our feeble way (being only a woman—not even a Suffragist, at that), to show that man didn't evolve from sea-slime, even though some of his late descendants—including our "Modernist" Pulpiteers—seem to take delight in trying to prove that such was his origin.

We fail, also, to find any evidence that he travelled *via* the Simian Grand Trunk Line, or any of its Branch Lines, to the place of his inauguration as "lord of all creation," including the celebrated Simian family itself.

Nor have we heard, as yet, that the Simian family, notwithstanding its "ancient and honorable" lineage, has voiced any protest against such inauguration or Adam's neglect to patronize its "Specials" as being altogether too "slow" for mortal use.

One word more as to the Dinosaurs:

Is it not apparent on the face of it that, by the mercy of God to man, they were destroyed from the earth with many other terrible creatures, as the human race gradually extended over various portions of the land-surface of the world, and, as pioneers, had to struggle against the gigantic beasts which had preceded them in the tenure of the land?

"In the beginning" the human race was represented by only two individuals, placed in the garden of Eden.

The earth at large was free territory for animals of all kinds, "both small and great beasts" in the "great and wide sea" (Psa. 104:25), and "every beast of the field" (v. 11); and that they filled the seas and spread over all the land surface is made evident by their discovered fossils.

If it be asked why they were created, we can conceive of at least one possible reason, which, if we mistake not, has a special significance of its own.

We read in Psa. 85:11: "Truth shall spring out of the earth": and this prophecy has been in process of fulfillment for years, and the process is still continuing and will continue, demonstrating with ever-increasing force the truth of God's record in Genesis I of the creation of the earth with its abundant vegetation, and of all marine and land animals, together with man, in the "six days" specifically described therein.

And these very fossils are an eloquent—though silent—witness to this record; and, in our opinion, were intended so to be "from the beginning of the creation."

# Ten Reasons Why I Know the Bible is the Very Word of God

By William E. Biederwolf, D.D., Monticello, Indiana

THERE are Ten Reasons why I know the Bible is the very Word of God.

The First and the chiefest reason of them all is *The Testimony of Jesus Christ.*

There isn't the least doubt in the minds of people who have eyes to see but that Christ regarded the entire collection of Old Testament Books as divine, authoritative, and infallible. He distinctly and emphatically says that the Law of Moses *is* the Word of God. He told the Pharisees and the Scribes (Mark 7) that they were guilty of laying aside the commandments of God and substituting for them their own traditions. He then went on to quote from the writings of Moses and wound up by saying to them, "And ye do make the Word of God of none effect through your traditions."

If the testimony of Christ Himself is of any value, then you have here the stamp of His authority upon the Books of Moses at least, leaving no doubt that in His mind it was Moses, and none other, who wrote the Pentateuch.

Then again He says (Matt. 5) that not one jot or title of *the Law* or *the Prophets* shall pass away without being fulfilled. A "jot" is the smallest letter of the Hebrew alphabet, and a "title" is the little line or projection by which Hebrew letters similar in other respects are made to differ from each other, and Jesus here says that down to the smallest letter of the alphabet and to the smallest part of a letter, the Law and the Prophets are absolutely infallible in their authority.

There is no good reason for not referring this expression to the entire Old Testament Scriptures. If, however, the Psalms are not to be included in it, there is no good reason for not believing them to be equally authoritative and irrefragible. But in Luke 24 He settles this whole question by plainly declaring that

"All things must be fulfilled which were written in *the Law of Moses,* and in *the Prophets* and in *the Psalms.*

These are only a few out of the many references where Jesus quoted from the Old Testament and put the stamp of His authority upon them. Indeed, in this same Chapter (24) of Luke it is said that "Jesus beginning at Moses and all the prophets, expounded unto them *in all the Scriptures* the things concerning Himself."

If the teaching of Christ is to be received, it is as clear as daylight that the Old Testament as the Word of God must be received with it.

Of course the New Testament was not as yet written when Jesus lived and the only way He could verify it as God's own Word was in something of a prospective way. In other words, He anticipated it. This He plainly did by declaring (John 14) that the Holy Spirit would bring to the remembrance of the writers of the New Testament the things He had said, and would guide them into all truth (John 16), even communicating to them things He had not told them because, as yet, they were not prepared to receive them.

But you say, "Hold on; there are two difficulties in the way of all this. First,, How do I know the words recorded as those of Jesus are really His? Second, What right had He so to speak and why should I be asked to receive His words even if they can be proven to be His?"

In answer to the first question, we need to remember that the New Testament writers heard Him speak and would quite naturally, especially in view of their relation to Him, remember what He said. They no doubt took notes of the same. But we need to recall the fact that He told His disciples that they were not to be left to their own unaided memory of what He said, but that the Holy Spirit would bring to their remembrance all things whatsoever He had said unto them. And so, after all, it is not the recollection of the Apostles upon which we have to rely, but that of the Holy Spirit of God Himself.

If, therefore, we can prove that the words recorded are the writings of the Apostles, of the men whose names they bear, the probability that they are *not* the very words of Jesus is reduced to a minimum. And of this thing we are absolutely certain. They are not the words of some modern inventor.

It would be most interesting, indeed, to take a trip to Rome and St. Petersburg and London and see the three oldest Greek Bibles in the World, and then trace their history backward through the centuries gone until you come to the early Apostolic Fathers, who lived, some of them, if not in the very time of the Apostles, then immediately after. Clement of Rome died in 95 A.D. And in their writings every verse in the whole New Testament, except eleven, can be found; thus showing without the least shadow of a doubt that the words we have today are the very words of the original writers themselves.

Some of the strangest ideas as to the origin of the Bible have been circulated by infidels themselves. An article written by an infidel in a Marlboro, Massachusetts, newspaper, stated that the Council of Nice in the year 325 compiled the New Testament. And this is the way they did it. They had a lot of Gospels and Epistles, genuine and spurious, and no one could distinguish beween the two. So they put them all on the floor and prayed that the good ones might get up on the Communion table and the bad ones stay on the floor: and that was the way the present New Testament was compiled. The writer said this account rested on the authority of Papias, an early Christian Bishop.

Of course, there is only one difficulty about that story, and that is that Papias was dead and buried at least 150 years before the Council of Nice was held. And yet this story, originated nobody knows when, where, or by whom, is swallowed and published by infidels as an account of the origin of the New Testament, and yet they call a Christian a fool for believing the Bible.

In answer to question number two as to the value of Christ's testimony, there is only one or the other of four replies that must be given to that question.

1. He knew better but deliberately falsified about the matter, and so conspired "to fasten upon the Jewish nation and upon the world a fraud and a lie." But did He? It seems like sacrilege to ask the question. Was Jesus a fraud?

The greatest and most notorious unbelievers of this world have tried to go each other one better in their praise of Jesus Christ without ascribing to Him the divinity given to Him by the Word of God. They have called Him "The regenerator of humanity," "the highest pattern of virtue," the "youth with God in his heart," and given Him many other such flattering enconiums, but the more such fine things they say about Him, the less I think of Him if at the same time He was a fraud.

I do not believe that a good man tells lies, and I do not believe that a man who tells lies

s a good man. Jesus a good man, and not able o tell the truth! The Bible a good book and et packed with lies! I believe neither the one ior the other. A man's claims and his char- cter usually stand or fall together, and I credit ou with too much intelligence to believe that ou would for a single moment think of ac- epting this first answer to the question now nder consideration.

2. The second answer is that Jesus in speak- ng of the Bible of His day simply accommo- lated Himself to the method of expression cur- ent among the Jews and the people of His lay. This is what is called "The Accommo- lation Theory." The current belief of His day would sometimes be right and sometimes wrong, but Jesus allowed Himself, even when he common belief was wrong, to speak in ac- ordance with it.

But whenever Jesus knew better than He aught it becomes exceedingly difficult to recon- ile such a procedure with His perfect integrity. Such statements of his as we have quoted re direct and in independent declarations and est entirely on the speaker's own credit, and f Jesus said anything that gives countenance o opinions that stand athwart all genuine schol- rship of His own day or of ours, He certainly ecomes guilty of an accommodation for which t is hard to find any justifiable ground.

3. The third answer as to the value of Christ's testimony we have just mentioned, and ndeed have already answered. It is that ex- lanation which preserves His integrity by laiming that He did not know any better. He was ignorant. And consequently His testimony s without value altogether.

Without entering into the discussions as to whether Jesus was competent to enter judgment oncerning questions of scholarship, historical nd critical, it must at least be conceded that His knowledge was entirely adequate to the lischarge of His office as the permanent Teach- er of the Church.

If it is found that Jesus taught things histor- cally and scientifically untrue, and if in the in- erests of religion, if in order to retain the onfidence of intelligent and truth-loving men n the Bible as in any sense the Word of God, t becomes necessary to revise such teaching, His authority as a Prophet of God must at once e relinquished.

But we have found ourselves asking if this an be true of Him to Whom "the Spirit of God was given without measure," Who "spake s never man spake," Who was "with the Father from the beginning" and Whom we call Lord and Master; and we have found ourselves wondering if there is not some other answer to the question of the value of Christ's testimony that will bring to us a satisfying degree of assurance that what Jesus said must have been true, and is to be accepted by us today as the one great ground and reason for our faith.

4. The other, and the only other answer to the question as to the value of Christ's testimony, must therefore be found in the fact of His divine personality. If He was the Only Begotten Son of God, then He knew whereof He spoke and had the full right and authority of God Himself to so speak, and His testimony must therefore be received as worthy of the most complete and unqualified acceptance.

That the writers of the Bible attributed such divine distinction to Christ and that Christ claimed it for Himself there is absolutely no doubt whatever, and this claim is surely substantiated by credentials sufficiently strong to satisfy any reasonable and fair-minded man.

(*a*) It is substantiated first by the wonderful life that He lived. You can search the whole world through for all the uncounted years it has stood and you will never be able to find another life like His; never be able to find any other man who could say, "Which one of you convinceth me of sin?" His God-like life was His answer to every doubting or uncertain soul.

(*b*) It is substantiated secondly by the wonderful words that he spoke. No man ever spoke as He did. The infidel comes along and sets up the teachings of Confucius and Buddha over and against that of Jesus Christ, but I challenge the comparison. Do you suppose the light of a thousand candle Mazda could suffer in comparison with the bright flame of a gas-jet? No more can the masterly teachings of Jesus suffer in comparison with the profoundest precepts ever uttered by any of the founders of these various earth-made religions.

(*c*) It is substantiated, thirdly, by the wonderful works He performed. Jesus said, "The works that I do bear witness of me, that the Father hath sent me." Look at His miracles and like Nicodemus you will have to say that God was incarnate in the man who did such wonderful things.

An infidel tells me that Jesus was a medium, and that we have mediums who have done equally wonderful things, and are doing them today. Well, that does remind me that I have heard something about an Oujia Board, and something about so-called slate-writing and

table-tipping and certain other ghostly stunts. It may be, however, that I am not well informed, but I have never heard of any of these professional mediums quieting the waves and stopping a storm at sea, or of giving a public dinner to a hungry crowd of 5,000 and getting the whole thing out of five small loaves and two little fishes.

Of course, I know, too, that some people don't believe this. Jesus, like some preachers, they would have us believe, had gone over his time limit. Some people are woefully deficient in terminal facilities. Much like the preacher I heard of who prayed for the healing of a sick woman. The woman got well of her disease but died from old age before he got through praying. Or much like the man who prayed for twenty minutes and asked God to forgive his short-comings.

And the Disciples said, "Jesus, you have preached these people out of their supper; there's nothing to eat out here in this desert." And Jesus said, "Well, there are a lot of us here who have some lunch; let us divide up as far as it goes." And when an old Jew saw Him starting in, he said, "Well, that's the first preacher I ever saw who practiced what he preached," and shamed by his example he brought out his lunch basket, and this inspired another Jew, and this another and so on until the whole crowd brought out their lunch and they had a basket picnic right on the spot. Something like that we got from one of our pulpits sometime ago. There's no trouble for an inventive genius like that to explain anything on natural grounds.

There always has been a tendency to doubt the miraculous, to accommodate our theology to what is called the scientific spirit. Some preachers and some professors must be modern or nothing.

There are professors even in some of our Theological Seminaries today who seem to have forgotten, if they ever knew, the truth of what Henry Drummond said, namely, that "a religion without miracle is an absurdity." But when such intellectual giants as Strauss and Renan and Harper and President Eliot have brought to bear against the supernatural in the Word of God all the strength of their brilliant genius and utterly failed to make out their case, these lesser intellectual lights can well afford to leave the subject alone.

The miracles of Jesus are invulnerable to attack. You might as well shoot boiled peas against the Rock of Gibraltar and expect to see it crumble down as to expect to see the miracles of Jesus fall under the fire of infidel criticism such as has been levelled against them through all the ages since He lived and wrought His wonderful works.

(*d*) It is substantiated, fourthly, by the wonderful influence He exerted upon the life and civilization of this world. What man in his right mind can look at what the religion of Jesus Christ has meant to the world in which we live and think for a single second that it could have come out of the teaching and the life of a man who deliberately tried to foist a fraud upon the world, or of a man who was so hopelessly demented as to imagine himself to be the only begotten Son of God when in fact he was but the poor, deluded son of a Jewish peasant?

How could He have been other than He claimed to be and at the same time touch this world with the transformation which has come to it by reason of his presence and mission in it. And what Jesus Christ always has been, He is today: the transformer of the world's life, the reconstructor of the human society, the animator of human progress, the one Master Moulder of the world's civilization.

And thus we have the credentials of Jesus Christ, that He was the divine Son of God as both Himself and the Bible writers claimed Him to be. These credentials are His Matchless Character, His Masterly Teaching, His Mighty Works and His Marvelous Influence. And all this being so, we have the unmistakable evidence that He was a Teacher sent from God with the full right and authority of God Himself to speak, and therefore we are under the obligation of common honesty to accept His word, and if we accept His word we must by very reason of it accept the Bible as the Word of God which He declared it to be.

And what a Book it is! A Book which the Son of God Himself does not disdain to quote. A Book for which century after century warriors have fought and martyrs have died. A Book that "fits into every fold and crevice of the human heart," and gives answer always to its deepest hunger.

> God's World is like the treasure hid,
> Or finest wheat in shock;
> 'Tis manna from the skies above,
> And honey from the rock.

It is a lamp to our feet and a light to our path. And how true it is, as George Herbert wrote:

> The Bible? That's the Book. The Book indeed:
> The Book of books,
> On which who looks,
> As he should do, aright, shall never need

Wish for a better light
To guide him in the night.

For, as Pollok says:

This lamp, from off the everlasting throne,
Mercy took down, and in the night of time
Stood, casting on the dark her gracious bow.
And evermore beseeching men, with tears
And earnest sighs to hear, believe and live.

**NOTE—This is the second of a series of eleven articles by Dr. Biederwolf on "Ten Reasons why I know the Bible is the very Word of God." The introduction appeared in the April number.**

# Orthodox Evolution

By C. H. Buchanan, D.D., Richmond, Kentucky

IF THE question were asked: "What one thing has done most to aid humanity in making progress?" no doubt the ready answer would be, "Evolution," and at once the name of Mr. Charles Darwin would leap into the speaker's mind, as his name stands as a synonym for evolution. Mr. Huxley seemed to think that Darwin's *Origin of Species by Natural Selection* was an epoch-making book. It has been before the world seventy years, and many since Mr. Huxley's day would give evolution credit with having stirred the human mind to increased activity along lines of scientific investigation, as nothing else has.

If there be any truth in this assumption the benefits have been incidental rather than from any direct planning for progress. Men have gone to the ends of the earth in quest of evidence to establish the evolution hypothesis as a scientific fact. In so doing men may have by a mere accident greatly enriched the storehouse of real knowledge in such departments as geology, paleontology, biology and embryology. But it would be difficult to convince a thinking man that these branches of science would not have gone forward if Mr. Darwin had never been born. Mr. Darwin was himself a belated advocate of evolution. Mr. Spencer's *Principles of Psychology,* a work constructed on broad evolution principles, was published in 1855, four years before the *Origin of Species* appeared in print.

In fact, Mr. Darwin was accused of having stolen his theory of *Natural selection* from Mr. Wallace, who taught it before Mr. Darwin took it up. Mr. Darwin "blew into the theory and it floated." A favorable atmosphere in the way of public sentiment had already been created by scientific writers on the subject which was new, and the curiosity of the public mind had been aroused on evolution.

A progressive theory of creation, known as the "nebular hypothesis," had long been discussed by the scientists, but it was not popular and had been advocated by a very few. Some few religious men had advocated such a theory; but most of the evolutionary scientists, such as Ernest Haeckel, of Germany, were not sympathetic toward Christianity, and for that reason their hypothesis was rejected. The advocates of early evolution did not consider it more than a bit of "speculative science," that is to say, a philosophy of the development of life on earth which was by no means established.

Mr. Darwin, who has been called "the Abraham of modern science," was not himself certain that his theory was conclusive. He saw that it was not accepted by the old scientists, and expressed the hope that it would be taken up by the younger class of scientists. At the close of his volume on *Origin of Species,* he writes: "My theory may not ever be accepted, and the time may come when it will be rejected and forgotten."

### *Science in Flower*

About the middle of the last century science was at the flower. The great magazines were full of it, the great "professors," Tyndall and Huxley, were beginning to publish their scientific works and deliver great addresses on science, and their names were on every lip. Sir Humphrey Davy and Michael Faraday had thrilled the scientific readers with their discoveries in chemistry and electricity.

Mr. Tyndall delivered his lecture, *The Study of Physics,* in 1854, five years before the *Origin of Species by Natural Selection* was published, before the Royal Institute of Great Britain. On various and frequent occasions Mr. Tyndall was lecturing before popular audiences on scientific subjects. Thus it was that a congenial atmosphere was created into which Mr. Darwin's book was born, and nurtured in its infancy.

On the publication of his book, Mr. Darwin stepped into the sunlight, for by his pleasing style and marvelous imagination he made his readers "see" his world with all the reality of fact, imaginary as it was. The ravenous reading public devoured his theory and accepted it as scientific truth, and as such it has been

swallowed by unthinking people ever since. His books became very popular; and shrewd publishers, seeing the money to be gained, shoved them into public prominence as "scientific publications," and as such one can find them catalogued even at this day. Darwin's name is associated with evolution in almost every living mind who knows anything about evolution, little dreaming that there is anything else but Darwinian evolution.

*With the Great Scientists*

But while "Darwinism" was the sensation with the unscientific public, what was his standing among the great masters with trained scientific minds? Mr. John Tyndall stood at the forefront, and was able to see such subjects with a clear mind and calm judgment. He in his lecture before the British Association at Liverpool, 1870, lecturing on the "Use of Imagination in Science," coolly said: "In more senses than one Mr. Darwin has drawn heavily upon the scientific tolerance of the age. He has drawn heavily upon *time* in his development of the species, and he draws adventurously upon *matter* in his theory of pan-genesis,"[1] —which was Mr. Tyndall's gentle way of saying that Mr. Darwin had some unscientific, imaginary "drawing" in two directions. The plain interpretation of Mr. Tyndall's language is that he had gotten out of patience with such "drafts" on his scientific tolerance. Again Mr. Tyndall says: "Those who hold the doctrine of evolution are by no means ignorant of the uncertainty of their data, and they yield to it only a provisional assent.[2] *Provided* it proves true.

The theory was thrown out to be tested by scientific investigation, and not by winning the approval and opinions of men of prominence. But the "hypothesis" was under the close scrutiny of two systems of thought: (1) *The scientists* who would seek evidence in nature back to the fossilized remains of the past: (2) *The religious world* who turned the searchlight of investigation on it under the philosophy that "a tree is known by its fruits." They wished to determine what effect such a theory would have upon the minds and character of those who adopted it as a philosophy. Thus the battle began.

For sixty years the strife has been waging, with little or no abatement of zeal. Every department of life and every part of the known earth have been ransacked for evidence, and every expression of life has been thrown into the crucible to be tested with the "evolutio ary hypothesis" in mind. Geology, biolog palaeontology, embryology and theology, must come in for a dissection, pulverizing, r combining and classification,—all in an a tempt to reproduce a world and its life, lon since extinct and forever lost.

For a while the conflict lulled, and it look as though the world had adopted the ne theory and allowed the old to pass into obli ion. But not so with the scientists of traine minds, and of judgment and self-respect. E them the doctrine was still being investigate along all lines; and today, after all these year the battle flares up anew, and is being wage all the more vigorously by men trained in moc ern scientific methods. In almost all lines c search what has been found? What is the ver dict of both science and religion?

*I. The Verdict of Science*

While there are a great many men of a sci entific turn of mind, who have adopted evolu tion as a philosophy of the world-plan an the development of life on the earth, it mus be admitted that a scientific and unmistakabl proof of it is far from being accomplishe Along the many lines of investigation there i an admitted breakdown, and many of the sci entists are driven to admit that where fact are wanting and the necessary connecting link are missing, *imagination* has leaped the chasm This was often done by Mr. Darwin himsel and he has been followed by many of his dis ciples. Men trained in the later scientific meth ods discover this as they review the work o some of their predecessors, and deplore it.

*Natural Selection*

The basal theory of orthodox evolution i the development of all the world from som mysterious world stuff or star dust, floating i space, in which there was somewhere hid awa a life-germ, no one knows how or where, o whence it came. When matter had settle down and rounded into this earth, on it ap peared that life-germ in the form of a "pro toplasm", and from that single germ or life cell all the myriad forms of life have been de veloped. As this protoplasm grew it began t divide up, and its "offspring" did the same and each separate branch took on an identit of its own. As these continued to grow an divide and to take on individuality, the vari ous kinds of life or "species" were originate By a mysterious instinct each species took u with, or appropriated for its own use, jus those elements of nature and associated them

[1] "Fragments of Science," p. 457, Burton, N. Y.
[2] Ibed, 442.

elves with other species which were best suited to its nature and for its development. Thus in the vast cycle of years the world became as we know it today.

This is orthodox evolution in its simplicity,—a most splendid *poem* on the fashioning of the world and its myriads of life. If a fact, the conception of such a stupendous truth implied the greatest possible *inspiration* known to human history. But under the scientific searchlight has its own basal principal and chief activity, "natural selection", been shown to have existed, and if so, is it still existing and at work today? Surely if such an energy ever existed in a world of fixed and unchanging law, it should be discovered at work somewhere at present. Only on the premise that nature has not changed her methods can we ever know anything of the past and its ways. On the principle of the fixed laws of nature all our natural science is founded. So the first question to be asked is: Does nature continue her law of "natural selection", and is this at work in the world today,—the division of life germs and the origination of new genera? Does one life-family of species ever divide up and form a new family or genus in all nature as we know it around us? In passing, let us keep clear in our minds the difference between a *species* and a *genus* or race. We do find the development of variety in the *genus*, and these we call species, but does nature today ever produce an entirely new *genus* with characteristics different from the parent genus? This, orthodox evolution holds, has been going on all the while, hence the varied expressions of life and the different species in the world. But, we ask, is that genus division going on today; and if so where? (No one denies the improvement of a species, the development of a race.)

Such a problem could not have failed to attract the attention of the great scientists in the early morning of the new theory, hence we find Mr. Thomas Huxley, prince of scientists in his time, saying:

> After much consideration, and assuredly with no bias against Mr. Darwin's views, it is my clear conviction, as the evidence now stands, that it is not absolutely proven that a group of animals (or anything else for ought that matter) having all the characteristics exhibited by "species" in nature, has ever been originated by selection artificial or natural. Our acceptance of the Darwinian hypothesis must be *provisional* so long as one link of the chain is missing.

Now, Mr. Huxley has been dead for thirty years, and since some score of years before his death the search for the "missing links" has gone on unrelentingly, all around the earth, but alas, they are not to be found! But the term "missing link" has become a classic in scientific nomanclature.

Science is not a local or national subject. Its interests are world wide; and thinking minds outside of England were concerned in the doctrine of "natural selection". Mr. Darwin's hypothesis was on the lips of men in scientific circles in many lands, and his name was submitted to the French Academy of Science, for admission. What land would not confer its laurels on such a brow? But Mr. Darwin's name was rejected by a vote of 49 to 15. In view of the action a member of the Academy had this to say:

> "What closed the doors of the Academy to Mr. Darwin is that *the science* of his two books which have made his chief title to fame, *The Origin of Species by Natural Selection*, and his *Descent of Man, is not science*, but a mass of assertions and absolutely gratuitous hypothescis, and often evidently fallacious. This kind of publication and these theories are bad examples which a body with self-respect cannot encourage."[3]

On exactly the same ground Professor Ladd, of Yale, said when asked his opinion of Mr. Darwin's science: "No scientist with self-respect will class himself as a Darwinian." This statement was made after twenty five years of research and determined effort to establish evolution as a philosophy. As a science it had failed of proof, and down to the present little else can be declared concerning the various species as they appear in the world about us.

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[3]Auther J. Brown, M.D.,C.M.,F.R.C.S.E., in BIBLE CHAMPION, Vol. 32, p. 143.

Some two decades later Mr. Darwin was granted membership in the French Academy of Science, but not on his "Origin of Species" fame.

* * *

I have seen much of this world, but I never knew how to live till now. All the comfort I have, and that is more than the whole world can give, is the feeling of the Good Spirit in my heart, and reading in this good book, the Bible. You are now in the prime of your age and vigor, and in great favor and business; but all this may leave you and you may one day better understand and relish what I say to you, and then you will find that there is more wisdom, truth, comfort and pleasure in retiring and turning your heart from the world to the Good Spirit of God, and in reading the Bible, than in all the Courts and favors of Princes.—*Oxenstein, Chancellor of Sweden.*

# The Miracles of Evolution

By Dudley Joseph Whitney, B.S., Exeter, California

ACCORDING to the philosophy of the theory, evolution is strictly natural in operation. Miracle, or divine providence overruling what we call nature, is absolutely out of the question. The doctrine of evolution is the doctrine of uniformity, which is to say that everything that happens comes about in accordance with natural law.

But on considering this idea, it is found to be a noteworthy fact that evolution could not possibly accomplish what its advocates allege that it has accomplished except through miracles by the score and hundred; yes, through miracles without number. That is, although the philosophy of evolution absolutely eliminates the possibility of miracle, evolution could not do its supposed work without miracles. All of this is simply to say that the theory of evolution is as big a piece of absurdity as self-styled scholars have ever adopted; and scholars and philosophers have been responsible for many futile ideas. Instead of being true science, evolution is the worst kind of bad science.

We can see this the minute we start to examine in detail the line of descent which evolutionists assert for the higher animals. I will examine only one step in that alleged ladder of descent.

What used to be called mostly beasts, or quadrupeds, are today rightly called mammals. They are animals which provide milk for their young; they have warm blood which runs in arteries and veins, and a four-chambered heart. They have hair. Among mammals which may be mentioned are horses, dogs, monkeys, bats, whales, mice, kangaroos, and so on. Reptiles, like lizards and snakes, have not these features. Birds have warm blood, but do not produce milk. Frogs and fishes are still more different from mammals than are reptiles.

Now, in considering the relation of mammals to the theory of evolution, the first great point to note is, that it is assumed that mammals are descended from reptiles (or perhaps from the still lower order of amphibians).

Therefore, if evolution is true, a lizard—or some such creature—with cold blood, with scales instead of hair, and without milk for the young which hatched from its eggs, would have descendants *with* milk, hair and warm blood. That would certainly not happen except by miracle—but no miracles are permitted in the theory of evolution!

Let us visualize the situation. Suppose that we have before us the kind of a reptile which is to be the ancestor of opossums, shrews, whal monkeys and men. It has cold blood. It la its eggs in the hot sand for nature to hatch ou or in some other place, if that is better than t sand. It has no milk for the young when th are hatched from the eggs, and for generatio and millennia the young have gotten alo without milk; never in the history of the ear has milk been available for young reptiles.

What would be required would be for one more of the young which hatched from tho reptile eggs to grow up with a milk-makin machinery and nipples or other openings f that milk to come out. How would that mi originate? Not by inheritance, since no ance tor ever had milk. Miracle, or the work of Creator, is the only answer that I can figu out. There is nothing in nature to indica that it could ever come in any other way.

Joseph McCabe, noted infidel lecturer an writer, in a book entitled, *The A B C of Evol tion,* which was written to tell the public t truth (?) about evolution, suggests that t young reptiles got to licking the "breasts" o their dams for the oil there, and this stimulate the production of oil and other material wit it, so that in due time the females got in th habit of producing such material, and thus mil came into being. Of course, every biologi knows that this is arrant nonsense, and tha there is nothing in reptile habits or in the scienc of genetics to justify the assertion that any thing like this ever happened. Reptile habi and the laws of genetics are altogether again the idea that such a thing as this would tak place. That is so plain that I will not go int detail.

The only conclusion that is left is that i came by miracle; but once the evolutioni falls back on miracle, his evolution is gon Yet there is no other way to account for mil Either beasts descended from reptiles by miracl or they were created outright. The evolution ist has no other way to account for them.

But this is only a small part of it. Mam mals have warm blood; reptiles cold blood. I all the writings favoring evolution that I eve read, where the subject was mentioned th change from cold reptile blood to warm mam mal blood has been glided over smoothly, as i it were a simple matter, a matter more of tem perature than anything else. It is, howeve far and away more than a matter of tempera ture, because the change in temperature is du to a complete difference in the whole blood

irculating system: the form and method of peration of the heart, the arrangement of veins nd arteries, and the distribution of the blood hrough the organism.

Therefore, not only would milk-producing nachinery have to come into being in animals, one of whose ancestors ever had milk, but at he same time the heart would have to function ifferently, and the whole blood-circulating sys-em would have to operate in a radically differ-nt way. Can any rational being who knows nything about science say that this could hap-en by chance, by some method of natural se-ection? It would indeed be interesting to hear ir Arthur Keith describe these changes in some aturalistic manner. The thing cannot be done. Nothing but divine direction, which is to say, niracle or creation, could possibly cause the rigin of milk and warm blood.

Counting milk, blood-circulating system, air, certain features about the teeth and skele-on and other features, there are approximately wenty-five to thirty different points in which nammals differ from reptiles. It is not only a uestion of developing milk in a creature which id not have milk before, nor is it a matter only f warming up the blood, nor substituting direct eproduction for reproduction by eggs (though ertain mammals do produce eggs), but it is a uestion of having a long list of fundamental ifferences develop all at once, none of which ould happen naturally.

Furthermore, Lamarckism, which is the heory of the inheritance of acquired charac-ers, fails entirely in helping out evolution. Darwinism, or modification during descent by atural selection, fails so completely that it is ast aside by practically all of the leading biolo-ists, evolutionists though they may be; that is, ven for a simple thing like the development of wo or more separate species from one parent pecies. Much less could either of these cause nilk-glands to originate and be inherited. Mir-cle is absolutely the only solution. Yet as soon s miracle comes in, evolution goes out. But hese things cannot occur except by miracle. Therefore, *Exit Evolution.*

Before the matter of the alleged change from eptiles to mammals is dropped, one or two ther matters should be mentioned. There is bsolutely no trace whatever in the fossil rec-rd of any changes like those we have men-oned ever having developed. The paleontolo-ists cannot point to a single *reptile* fossil and ay, "This can reasonably be assumed to have een the ancestor of the mammals." Nor can ney point to a single *mammal* fossil and say, This could readily be assumed to be the ances-tor of all mammals." In the Eocene sediment of the alleged first great period of the age of mammals there were numerous fossils of highly specialized and diverse mammal species. But fossils of reptile-ancestors of these, or mammal-ancestors of these, are noteworthy for their absence, not their presence. The evolutionists assert relationship by descent between reptiles and mammals, not because of the fossil record, but in spite of that record.

Then, there are other miracles which would have to be accomplished almost without number. Fishes would have to develop lungs, and learn to get out and walk on the ground with legs that had changed from fins; they would have to undergo radical changes also in heart and blood, in sex organization, in skeletons, and otherwise. Yet there is no trace of any such changes in the fossil record. One can find amphibians today as much like certain fishes as were the fishes and amphibians of the past, that is, in all essential matters. Certainly neither Darwinism nor Lamarckism would enable fishes to get out of the water and turn into water puppies; miracle alone would do it, and if there was miracle, evolution has to be thrown out of court in disgrace.

I could cite miracle after miracle like these things, not only with animals, but with plants; but enough is enough. More is unnecessary.

And right here I want to point out a matter of extreme importance in this battle between creation and evolution. That is, that it must be fought out on the grounds of the origin of organs, such as milk glands, the ear, the eye; and on the grounds of fundamental changes in organs like the change from two to four-chambered heart or from leg to wing.

It has been absurd to argue about the possibility of species changing, as if that had anything to do with evolution. It has not; yet we have been disputing over whether two species could come from one or not.

For example, suppose an African monkey is put in the same cage with a South American monkey. Both are monkeys, but they certainly are distinct *species* by every test that could be applied. The evolutionist shouts, "They are related." The creationist yells back, "They are not." (Excuse the undignified nature of my description.) The evolutionist goes off, saying to himself, "Of course they are related; of course evolution is true." The creationist walks in the other direction, declaring, "Of course they are *not* related and evolution is *not* true."

I *insist*: It does not make a particle of difference whether they are related or not. *The problem of evolution is not the problem of de-*

*veloping new species from a parent type, but of originating plants and animals of that type.*

Now, right there you have the meat of the whole evolution problem. Right there you have the place where the opponents of evolution have made their mistake.

Look here: just face the situation. The creationist says: "All monkeys did *not* descend from one monkey species." The evolutionists say, "All monkeys *did*"; therefore the evolutionists decide that evolution is proved. But *evolution is not proved, even if all monkeys did descend from one monkey pair.* Evolution would have to originate the first monkey pair; evolution would have to originate eyes and ears and heart and sex and all sorts of things; it would have to change fishes to amphibians and reptiles to mammals, tree shrews to both whales and bats. Evolution can do nothing of the sort!

I will not discuss the matter here in detail, but will say that a study of botany and zoology seems to me to demonstrate beyond a doubt that there has been a vast amount of species change since the creation, and some of it has been very great. It can be seen very easily in plants and among the lower orders of animals; especially among insects. I speak of insects because I have given entomology a good deal of study and a few years ago had to be in rather close touch with that line of work. No one can be anything of an entomologist without knowing that all over the world there are numerous insect species, separate and distinct from anything elsewhere, having all the marks of true species, which must be related to other species by descent. Ladybird beetles and plant lice provide fine examples of this, easily traced out. Therefore there has been much change of species.

I want to emphasize again that we must make our fight upon the matter of origins. I want to insist also with all my power that, in agreeing on a change of species, we concede nothing to the evolutionists, but that such change of species can be explained better in accordance with Genesis than with the kind of earth history which the evolutionists adopt. That thesis I am willing to defend.

If Darwinism worked, I would admit it without conceding anything to evolution; yet, as a matter of fact, Darwinism does not work. The whole matter of Darwinism in its relation to evolution has been misunderstood by evolutionists and creationists alike.

# The Passion for Something New

By H. A. Teckhaus, S.T.M., Wayne, Nebraska

ONE day a man came into the city of Athens of old, conducted by a group of men who had gone with him to safeguard him from bodily violence. It was St. Paul, the missionary. He went to Athens, not as a conqueror wearing laurels or commanding troops. He was, we may say, a fugitive. He had aroused enmity by preaching the new gospel, and therefore had been driven from place to place. He was indeed a hunted man, who might well have resolved to cease bearing a message which aroused men's anger instead of bringing them peace of mind.

Who would ever have chosen Athens, where Greek art and philosophy were enthroned, where Greek intellectualism laid down laws, where Greek cynicism coldly rendered decisions? Who would ever have chosen this place as a soil into which to plant the seed of the new gospel? But it was here that this typical missionary effort was undertaken.

The reception which the Epicureans and Stoics at the Areopagus—the Athenian Elysium on *terra firma*—gave to Paul was very discouraging. Some cried in contempt: "What will this babbler (this worthless fellow) say?" Others exclaimed: "He seemeth to be a setter forth of strange gods." The preaching of the crucified and resurrected Christ was naturally, to both the Stoics and the Epicureans, a setting forth of foreign deities. Paul's message appeared to these philosophers to be absurd and ridiculous.

However, their efficient debating ability and their passion for something new were aroused; therefore their insistent demand: "May we know what this new doctrine is, whereof thou speakest?"

The restless inquisitiveness of the Athenian character had long been proverbial. Demosthenes said in one of his speeches: "Tell me, is it all you care for, to go about up and down the market place asking each other: is there any news?"

This proclivity did not distinguish the Athenians alone, although it gained a peculiar prominence in their case. It has returned upon man in such power today that radio-telegrams, wireless telephones and newspapers bind all the nations together to furnish something new and exciting. So we think it may be profitably made the subject of our discussion.

## I

The passion for something new sometimes becomes a *disease*. It is a mental disease—a restlessness that we see illustrated in some children, who tire at once of their toys and games and crave something new. We see it in the world of fashion, in which garments, coats, hats, footwear are speedily cast aside, and the last new color, shape, or material, possibly an *a la* Parisian mode, is eagerly sought. So long as it is a novelty, people generally find the new style attractive.

It is equally shown in the passion for the newest books, rag-time music, film star, the latest newspaper, the latest opinion in the present excitement, in the political arena, at home and abroad, in the money market and stock reports.

Even church people are afflicted with this malady, and run in a crowd after the newest sensationalist, and cry for the latest novelty in doctrine or church method. It is a kind of feverish delirium, a craze and a fad; a condition which palls upon the appetite, vitiates the taste, and makes patient continuance in well-doing impossible.

Yes, it needs to be treated as a disease. Its influence in a family, in the public schools, colleges, universities, in social life, and in the church needs to be carefully checked. It is not an advance toward a better or more ideal condition that is usually sought; it is a furor for mere novelty. We may generally say that the old and long-established has shown itself more stable, better, more workable and useful.

## II

The passion for something new is one of the signs of an *overdone civilization*. It is a marked feature of a nation that is struggling up into true enlightenment that all its members must be workers, and that none shall be kept in idleness. To such a nation news is the amusement of its resting and leisure hours; it is not the chief business of its life.

But when nations have reached the high levels of civilization, wealth has greatly increased, and multitudes can live in idleness; and, having nothing better to do, they may run after the latest novelty in art, science, music, politics or religion, they gather around the stranger and say, "May we know what this new doctrine is whereof thou speakest?"

This is well illustrated in the case of the Athenians and the citizens of imperial Rome, who were surfeited with art, philosophy and superstitious religion. Both cities were full of wealthy idlers, no doubt of good taste and cultured minds, who had nothing better to do than to discuss the latest news.

The antidote for this evil is to advocate earnestly the responsibility resting on every individual in the community to be a worker, a worker for the general welfare. Nobody has any right to food and life save as he works in some profitable way for it.

Many people look upon work as a curse. One of their ideals of life is, a state of freedom from toil. This is a perverted conception of life. The dream of many persons is of a modern Arcadia, where the "Cornucopia" shall pour into the lap of idleness all the blessings of bountiful nature. Such people want life to be one grand frolic.

But no condition would sooner bring ruin to mankind than this. Work is necessary to man's well-being. Work helps to impress the truth that life is real, life is earnest. Work helps to develop character and personality. Last, but not least, work is a remedy against idleness, laziness, intemperance, evil appetites and desires, temptations from without and within. In short, work is a blessing, not a curse.

In the autumn of 1805, the French and Spanish fleets sallied forth, determined to win. But Lord Nelson, that frail little man who had lost his right arm and the sight of his right eye while fighting his country's battles, lay waiting for them off Cape Trafalgar, nearby.

Just before the action Nelson ran up this signal to the masthead of his ship, where all might see it: "England expects every man to do his duty." The answer to it was three ringing cheers from the entire fleet, and the fight began. When it ended, Napoleon's boasted navy was no more. Trafalgar Square, in the heart of London, with its tall column bearing a statue of Nelson, commemorates the decisive victory, which was dearly bought with the life of the great admiral, who died with these words on his lips: "Thanks be to God! I have done my duty."

"Resolve to perform what you ought; perform without fail what you resolve," said Benjamin Franklin in his *Autobiography*. In other words: Let us be faithful, and persist in performing our duty toward ourselves, our kindred, our environment, superiors, employers, our community, with its social relations, our country—that must be the aim and rule of every individual who is striving to reach a high moral and spiritual standard. Having this aim in mind, the individual will soon become interested enough in doing good to stop his craze for "something new." He will see the work round about him, and will be engaged in it volun-

tarily. He will be active in social, relief, community and church work, and this will be the great cure for the malady of the inordinate craving for novelties.

III

Since we have discussed the negative part of our theme, it remains to show that there are, after all, *good and valuable qualities* hidden in the desire for something new.

There is something in the psychology of human beings which cannot rest, which must seek after something new, which rises above all bondage and limitations, which is like—

"An infant crying in the night
An infant crying for the light."

Once I saw a picture of the dying poet Goethe with the inscription: "More Light." No one is really able to interpret this utterance; nevertheless, it has a symbolical significance.

The ardent desire to penetrate the darkness and find light on the things which relate to physical nature, has been the aspiration of thousands of abstract thinkers, philosophers, scientists of all ranks, poets and also inventors. Who would dare to criticise these noble representatives of the human race in their search for light? They were indeed heralds of a new era, and surpassed most of their contemporaries. Would we overestimate these men if we would call them progressive? By no means.

The term progress is derived from the Latin verb *progredi,* meaning to go a step forward. It is an advance in physical, mental or moral development; an advance toward a better and more ideal knowledge or condition.

The request of the Epicureans and Stoics at the Areopagus in Athens, "May we know what this new doctrine is whereof thou speakest?" was not based on mere novelty and inquisitiveness; but it characterized the spirit of the old Hellenic race, its true nature, their high standard of civilization and their desire to achieve something, to make progress. St. Paul's hearers at that important historical period felt a pride in the fact that they were descendants of the most illustrious race which covered the earth; a nation which could indeed be called *preceptor gentium.*

And it remains a fact that our scientific knowledge and civilization would be a thousand years behind the times, if our scholars had not reserved the privilege to build upon the fundamental principles of Grecian science, art and philosophy. For a moment let me remind you of Solon, the ancient lawgiver; of Socrates, Plato and Aristotle, the philosophers; of Homer, Pindar, Sophocles, Euripides, the authors of epic, lyric and dramatic poetry; of Herodotus and Xenephon, the historians; of Demonthenes, the teacher of rhetoric; of Thales and Democritus, the founders of dynamic and mechanic physics; of Pythagoras, the mathematician, and of numerous men who figured in architecture, art, plasticity and sculpture. These scholars were pioneers in science, searchers for light, and men of progress.

But the world moved on, and with it the highest developed creature, Man, the "crown of creation." However, centuries passed by before the Western European nations learned to appreciate the Greek science and the classics. The renaissance in the fourteenth and fifteenth centuries brought Western Europe the long-expected spiritual springtime. The New Learning filled men like Erasmus with enthusiasm. He wrote to one of his friends: "As soon as I get some money, I shall buy Greek books, and then I shall buy some clothes."

Moreover, the reign of Queen Elizabeth has been called Europe's "grandest age." It was the time when everything was bursting into life and color. Cabot had discovered the mainland of America. Sir Thomas More had written his *Utopia.* It was in fact the Golden Age, an age of adventure, daring, progress and literature. Shakespeare and Spencer were making it an age of natural philosophy.

Since that time the restless mind of man, with its desire and passion for something new, has not been at a standstill. His motto has been, "If I rest, I rust." Grand has been man's research work, grand his ability to invent; never-dreamed-of accomplishments have been achieved in the development of nature's most wonderful gifts for the good of mankind.

Today we light our cities with that mysterious power, electricity. We ride safely in comfortable Pullman cars through mountains and over deserts. Steamships and airships carry passengers and cargoes across the oceans in a span of time not dreamed of by the last generation. Messages throughout the world, across continents and oceans, are given and received daily by millions. Thanks to our modern inventions, which were all born out of that passion for something new. Hardly a part of this great universe of ours has been left unexplored. Men's intellect studies and searches nature's resources underground as well as overground; in the depth of oceans and on the dizzy heights of mountains. Investigators open our wondering eyes to mysteries hidden in the solar system, not to speak of the enormous successes achieved in the realms of other sciences—medicine, surgery, physics, chemistry, geology, psychology. There is progress everywhere.

The passion for something new, the desire for new experiences, is palpitant in all human beings in various degrees.

Upon each one of us, however, rests the responsibility to direct this tendency into sane and normal channels. The hope of the world lies in divinely implanted curiosity, in the endless search.

Not only is this true in regard to worldly wisdom, but also, and even more, in regard to spiritual things. As long as human beings have existed there has been speculation concerning the origin and the final destiny of mankind. The universal aspiration for immortality cannot be denied. Even the most radical critic will admit this.

The great church father, Saint Augustine, once said: *Fecisti nos ad te, et inquietum est cor nostrum, donec requiescat in te.* Freely translated: "Thou, O God, hast made us for Thyself, and our heart will remain restless until it rests in Thee."

But, sad to say, in these days the desire for something new takes many a wrong turn. It becomes an obsession which destroys the relish for long-established truths which have ever blessed the world. The holy doctrines of the Trinity, of sin and condemnation, of redemption through Jesus Christ, of justification by faith and salvation by grace—alas! these great and fundamental doctrines are scoffed at today by many people who are feverishly on the lookout for something new and bizarre, and who often mistake the new for the true.

We believe in progress and in constructive criticism, but we must refuse to accept vague and unsatisfying doctrines merely on the supposition that they are new. They leave us religiously helpless and lead to ultimate despair. Our motto is, *Per aspera ad astra.*

# A Fundamentalist at a Thomas Paine Banquet

By C. B. Gohdes, Ph.D., Professor of History, Capital University, Columbus, Ohio

(An address delivered at a banquet under the auspices of the Rationalists' Society of Columbus, Ohio, at the Fort Hayes Hotel, on the anniversary of the birth of Thomas Paine, January 29, 1929.)

"Though we struck the deeps of ocean, though we struck the stars in rising,
Though we wrapped the globe intensely in one hot electric breath,
'Twere but power within our tether, no new spirit power comprising,
And in life we were not better men, nor stronger men in death."

—*Elizabeth Barrett Browning.*

IT IS no mere coincidence that we celebrate in quick succession the birthdays of three builders of the nation —Thomas Paine, Abraham Lincoln, George Washington. Washington won by military valor and strategic powers, but no less by a patience unique in the annals of history, the independence drafted by Jefferson; Lincoln made it complete and permanent by preserving the nation's solidarity and extending it to the negroes, in whose behalf Thomas Paine already had raised his plea; it is the merit of Thomas Paine, by the timely publication of convincing messages, to have consolidated public opinion, so as to make possible the independence of this nation and the military success in the defense of it. These are facts that no historical investigator or student will dispute. Nevertheless, in celebrating the merits of Thomas Paine a factor is in operation that brings about their disparagement. This is deplorable, inasmuch as a sense of justice and fairness should set itself against the depreciation of greatness and merit anywhere on the ground of some weakness that may accompany it. The general indifference to the name and fame of Thomas Paine is not due to inferior achievement on his part. We do not hesitate to rank him, in point of constructive achievement as a nation builder, with men like James Otis, Patrick Henry, Samuel Adams and John Marshall. His services to the cause of American independence, through such writings as *Common Sense* and *The Crisis*, were acknowledged by the nation's great when they were rendered, and no defamation, no detraction of Paine by his critics, has succeeded in smothering the luster of his deeds.

Nor is the small range of the vogue of Thomas Paine due to any gross stain upon his character. He was a purer man than Alexander Hamilton, who, nevertheless, looms larger upon the page of history, as commonly written. He was a more honest man than Francis Bacon, whose name is pronounced with bated breath by the student today as that of the pioneer of inductive philosophy. The un-Christian aspersions cast upon the character of Thomas Paine by some Christians, whether such nominally or in reality, have indeed prevented millions from according to the author of *The Crisis* and *Common Sense* that meed of

honor to which his patriotic services entitle him; but the worst sufferer from the uncalled-for onslaughts upon the character of Paine is not his memory. It is the cause of Christianity which could not but suffer by turning the friends of Paine against itself with greater determination for the readiness with which advocates and professors of Christianity have believed and repeated the slanders against the purity and self-control of a man who was the self-sacrificing and successful co-worker of Washington in achieving the nation's freedom. There is no truth in, there is no longer any excuse for, the assertion that Paine ended his days in filth and drunkenness, as there is no ground and excuse for the belief that he had for his mistress another man's wife.

On the contrary, there were occasions when Paine's character rose to heights of sublimity. When, e.g., he lost the responsible and highly useful, though illy remunerated, office of Secretary of Foreign Affairs, for having betrayed government secrets which gave the lie to the French asseverations that a state of neutrality was maintained between England and America, he had really asserted himself against graft and the unscrupulous exploitation of the harassed nation. While at peace with England, France had rendered America valuable services by furnishing much needed supplies. These transactions passed through the hands of one Beaumarchais, an inconsequential person who could be easily repudiated by the French government whenever its interests should require it.

These secrets being unknown to the people at large, including Congress, Beaumarchais, abetted by Silas Deane, made a demand upon Congress for a huge sum as remuneration for himself, as if the French subventions had been obtained by his effort from private parties; and he would have received what he asked, despite the financial straights of the government but for Paine's opposition upon the basis of the facts in the premises. The French government thus becoming compromised, Paine resigned to relieve his own and found his resignation accepted. Out of bread and employment, he accepted a position with a Philadelphia lawyer, illy remunerated like his office under the government.

This was the time when the fate of the embattled nation hung in the balance because the resources of the government were exhausted. It was Paine who at this junction helped with his purse as he had helped all along with his pen. Subscribing, out of his poverty, five hundred dollars—all he had—he effected a subsidy of $1,500,000 for the government by a general subscription.

How great the disparity between Paine and Arnold, whom lesser slights induced to treason! When a member of the French Convention as the representative of the Department of Calais, Paine was struck by an Englishman who hated him for his political attitude. This, in the case of a member of the Convention, was a capital offense. Paine not only prevented prosecution with all his power, but also spent his own money in providing for the escape of his assailant. It is well that Christians should become acquainted with the nobler traits of a man so far known by but too many of them only in caricature.

So far from sharing and passing the slanders to which Paine has been subjected on the part of malicious or credulous people, I, an utterly uncompromising believer in Jesus Christ as the revelation of God, desire my presence here to be viewed as a vicarious apology for undeserved obloquy heaped upon Paine; and whatever may be said by any other speaker on this occasion in praise of his services as an American patriot or a humanitarian or as a respectable character, I herewith appropriate and make a part of my own address.

However, there is another side to Thomas Paine's character which can be defended only by those who share his religious views, namely, the attitude of utter hostility and disdain maintained by him toward Christianity all his life, and, with his usual vigor and incisiveness, expressed in his *The Age of Reason.* That work, that attitude, caused him to lose the friendship of the peerless Washington, and has caused him to be viewed by millions of Americans as a destroyer of spiritual values, ranking with Lucretius, the Roman, with Voltaire, the Frenchman, with Robert Ingersoll, the American. Theodore Roosevelt spoke of Paine as a "filthy little atheist"—an unwarranted ascription to him of moral infamy and religious nihilism.

Yet the identification of Thomas Paine with irreligion in the popular mind is, while technically assailable, neither the part of ignorance nor of injustice. All the non-Christian creeds agree in their rejection of Christ as the revelation of God and of the Bible as the record of Him. No one has ever spurned, condemned, and contemned this revelation with such vehemence, coupled with convincing speciousness, as has Thomas Paine. There is no doubt that Paine has assailed what Christians call the Gospel under the impression of thus removing from the heart of the world a stultifying

shroud of superstition. A deist, who believed in a personal God, he would not believe in the incarnation of God in Christ. He would know of no laws of his Creator but those operative in nature, to be disclosed to the searching reason of man. Faith was to him an unknown concept. Whatever the non-Christian elements of Christendom differ in, they do agree in the rejection of Jesus Christ as the secret of saving power; hence, on the birthday of Thomas Paine, we see the phenomenon of deist and pantheist and atheist and rationalist, and, not seldom, Jew joining hands in doing honor to the man who wrote *The Age of Reason.* It is the foe of Christ and the Bible who is honored by many rather than the foe of Britain and of privilege. Nor is he read after because men seek a guide to the Father in heaven which Paine intended to be, but because they seek reinforcement by Paine's argument for an attitude of negation toward the Bible and its Christ. As an American, I stand with Paine; as a Christian, no chasm of separation between him and me can be too wide and deep.

While to what, at the present time, is probably an increasing number of men, the arguments of Paine against the Christian God and the Christian faith appear utterly conclusive, I, in this respect, retain, and herewith proclaim, my allegiance to the Christ whom Thomas Paine rejected. The very spirit that prompted Paine's investigation of the Gospel record invited and wrought failure. When his *Age of Reason* was finished, he confessed to an animus of demolition as his motivating force. These are his words: "I have now gone through the Bible, as a man would go through a wood with an axe on his shoulder, and fell trees."[1] If anyone, with that spirit should go through Shakespeare, what would be left? An ungrammatical plagiarist. With that spirit, hearing Kreisler, what would such musical raptures of sound amount to? A friction of horsehair upon catgut. Anyone who proceeds to the investigation of a subject with such outspoken bias, obtains his verdict from his bias, but not from the facts.

As pronounced as was the prejudgment which procured the verdict, so inadequate was the equipment which he brought to the task—his reason. As to the liability of others to error, that was with Paine a foregone conclusion. "Alas!" he averred, "nothing is so easy as to deceive oneself"[2] However, as to the inadequacy of his own reason, there was never the least quaver of a doubt. Even as a child it led him away with the God of Sinai and Calvary. Hearing, as a lad of ten, the story of the atonement by the blood of man's Substitute at the bar of God, Jesus Christ, he felt that such procedure of vindictive justice would, on God's part, be tantamount to the murder of his Son. Later he affirmed that what was abhorrent to a child was not qualified to be the faith of humanity. Is it unfair to call in question the conclusions of a mind ready for such rule-of-thumb judgment? It is simply not true that the story of Calvary, with its implication of substitution of the holy one for the sinner, is abhorrent to the child mind. Paine's sensation of abhorrence at the hearing of it was the exceptional experience of a lad characterized by most unusual precocity. Millions of mature Christians will testify that of all the stories in the Bible, whether portraying the bowers of Eden, with its innocence and beauty, or the consummation light of resurrection morn, that of Calvary so appealed to them in the days of youthful receptivity as to remain the foundation of their peace and hope in manhood and age and death.

It is a dangerous thing to follow the lead of one's reason without giving due consideration to the conclusions of others. Boasting that God had given him a large share of the divine gift of reason, he said: "My own line of reasoning is to myself as straight and clear as a ray of light." And thus, determined to let his reason be his guide, he demolished the Bible and its prophecies, its miracles and Gospel, so that the name of Thomas Paine has become the universal expression of a spirit that has broken with Christ.

The human reason is indeed a splendid endowment. However, without illumination and empowerment from on high, it is prone to interpret the laws of the Creator God in the interest of the flesh and its passions.

The reason of Thomas Paine, alert and keen and quick, was yet too lamentably narrow and uninformed to be capable of a final evaluation of the Bible. He lacked the scholarship to make the demolition of the Bible in the few weeks between his indictment and his arrest in Paris a creditable feat of intellect. Others who knew more than Thomas Paine, Edersheim, the convert from Judaism, Gladstone, the great, good man of England, Wordsworth, the poet, Charles Kingsley, the novelist—these all, and a thousand thousand more, could speak with Admiral Mahan, the author of *The Influence of Sea Power upon History,* that, besides distinctively religious benefits, they had re-

[1]Works, iv, 151.
[2]Quoted by G. Bradford, *Damaged Souls,* p. 67.

ceived through the Book which Paine despised intense intellectual gratification. Where intellect commands information both broad and deep, it is humble, and is thus prepared to receive the truth of revelation, finding its verification in inner certitude and spiritual power. Tennyson had more information and culture than Paine. But far was he from pride of intellect. Hear him sing:

"Behold, we know not anything;
I can but trust that good shall fall
At last—far off—at last to all,
And every winter change to spring.
"So runs my dream: but what am I?
An infant crying in the night:
An infant crying for the light:
And with no language but a cry."

But infants like Tennyson do not demolish the Christ of the Bible: they fall at His feet. Whoever approaches the Bible and its Christ without a sense of sin will stand with Paine; but whoever comes to the Bible, ready to be taught concerning sin and guilt and a Savior, has religiously nothing in common with Paine. And thus by making his reason, not a hand to serve and feed faith, but a chain to shackle it, Paine passed through life into eternity absolutely without faith. True, he acknowledged the existence of the Creator God, rather patronizingly and condescendingly at that; but that is not faith. Faith means intercourse with God through prayer. That is something more than trust in changeless natural law. It means a growing into the image of God; a sweet consciousness of union with God as between a child and its father. It means a hungering and thirsting after righteousness; it means the soul's cry for mercy. To Paine, utterly alien would have been the experience throbbing in the poem:

"O somewhere, somewhere, God unknown,
Exist and be!
I am dying; I am all alone;
I must have Thee!
"God! God! my sense, my soul, my all,
Dies in the cry:
Saw'st thou the faint star flame and fall?
Ah! it was I."

But such a cry would bring Christ. And then the saying would receive a new illustration: "As many as received him, to them gave he the right to become children of God, even to them who believe on His name."

What if Thomas Paine, instead of passing through the aisles of the Bible sanctuary with saw and ax, had proceeded, like William Bradford of Pilgrim fame, or like Martin Luther, of Reformation fame, with prayer and an open mind? What a prophet of God he might have been to himself and to us of this distant day! He might have learned that a Book whic contains the Shepherd Psalm and the Sermc on the Mount and Saint Paul's matchless d scription of love at its purest and holiest, w not composed by ignoramuses and fanatics, bu by men who had gazed deep into the heart c God, and, by reason of that vision, were qual fied to become the teachers of mankind. In stead of putting down the Jewish people characterized by exceptional viciousness an ignorance, as he did in his *Age of Reason,* h might have learned that, in brain and in hear they were qualified and called to contribut their revelation of God to the Graeco-Roma intellect and the strong, healthy Teutonic her edity as the foundation of our present civi ization.

But why should we be dismayed by th judgment passed by Thomas Paine upon th Bible and its Christ, when his prejudice inca pacitated him for being just to the livin great? We know that Washington, the pa tient, trustful Washington, classed Paine a his friend, and evaluated at their true wort the splendid services he had rendered to th struggling young nation. When, subsequently Paine was thrown into a Paris prison by thos more radical than himself, his *Age of Reaso* had begun to mark him as an iconoclast, no only in the political, but also in the religiou sphere—a foe of the Christian religion. This no doubt, is the reason why Washington di not interpose in his behalf with the Reign o Terror. Upon being released from prison, thi is what Paine wrote Washington: "You com menced your presidential career by encouragin and swallowing the grossest adulation, and yo traveled America from one end to the othe to put yourself in the way of receiving it."[3]

We mention this comment of Paine's o Washington, not to dim the luster which i his as a nation builder, but merely as an argu ment to prove that an intellect, however kee and searching, which could so egregiously er in respect to Washington, should not intimi date in us our faith by impressing upon us a a finality his views, though quite sincere, i regard to Jesus Christ.

"By their fruits ye shall know them," is principle of universal application, as it is o lofty origin. This country, with its poten tialities of blessing for mankind, is the testi mony that Paine and his colaborers in cam and counsel have thought and wrought well We cannot say the same for his *Age of Reason* in which he voices his attitude toward th

[3]Works, III, p. 207.

Founder of Christianity; for, more than many Christians realize, consciously or unconsciously, the unbelief of Paine is becoming that of many leaders of thought, only that the principle of rejection has followed its destructive course to the limit and resulted in the denial to God of even self-conscious personality. To Julian Huxley, e.g., if his *Essays of a Biologist* can be accepted as criterion of his religion, God is merely a human generalization of the sum total of cosmic forces.

Well, that is the emasculated faith brought home from the university by many a student of sociology and psychology, or of any of the social sciences. But with what results? In the January issue of the *North American Review* there is a startling article by Percival White on the subject, "Figuring us Out." It contains an account of the investigation by the National Committee for Mental Hygiene. A thousand women of high type were investigated, all graduates or alumnae of leading women's colleges or of leading co-educational universities. All of them were unmarried. Five of them failed to give frank answers. Twenty-nine per cent denied having had sex experience. The rest, amounting to two-thirds of those examined, admitted the experience, readily going into detail, as if there was nothing for which to render apology.

This incident proves to my mind that the human reason, even where it is at its best by reason of heredity and training, is not so keen as to extract from the God of nature the knowledge and power necessary to the moral and spiritual uplift of humanity. With the God of revelation men also will scrap the program of life as provided for in the Ten Commandments and the Sermon on the Mount. The God of revelation is needed with the eternal sanctions that accompany his laws; and if the God of Christ is too deep for intellectual analysis, He is ever near to give an endowment to which Thomas Paine was a stranger, but which God is ever ready to work in the humble—faith and, with it, the consciousness of God, of whose genuineness the believer may be as certain as of the sentiments of patriotism and of mother love.

Thomas Paine, not dying a believer, did die "game." By not a word or gesture did he permit the inference that he had changed his mind. In his last will he bears testimony to his final rejection of the God of Christ. It begins with the declaration, "I repose confidence in my Creator God, nor believe in any other." It ends with the confession of faith in himself: "*I have lived an honest and useful life to mankind; my time has been spent in doing good; and I die in perfect composure and resignation to the will of my Creator God.*"

What a colossal lack of humility! Absolutely no plea for mercy! What stupendous self-esteem! What consummate self-complacency! And the display of these on the threshold of eternity! Such assertion of self does it not always spell a lack of knowledge of self? With that self-praise, as he was swallowed up by the descending shadows of death, Thomas Paine put himself into company for which a man of his achievement is too good, Benjamin Franklin, Butler, and P. T. Barnum, who voiced similar sentiments. Even Napoleon Bonaparte was not a stranger to such self-trust.

How different the words heralding the last heartache or heartbreak of Saint Paul! He could say, upon the basis of a life of unbroken sacrifice: "I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give unto me, and not unto me only, but unto all them that love his appearing." And he could fold his faithful hands and close his tender shepherd eyes because this was his confession of faith: "This is a faithful saying, and worthy of all acceptation, that Jesus Christ has come into the world to save sinners, of whom I am chief."

There was no prayer at the bedside of Paine, no whisper of Gospel. The law of the Creator God had its course; and death is his law upon all flesh. Without a benediction, Thomas Paine was buried. A recipient of his benevolence, the alien Mrs. Bowneville, voiced the gratitude of her exiled family for the provision made for them by one on whom they had no claim; and her son, an American by speech and training, stood at the other end of the grave, to represent a country to whose salvation the man in the tomb had contributed many a word and deed while he was among the quick. A shame that none of the nation's great were present when one of them thus sank into the dust! As to the representatives of the Christian Church, they were not wanted; nor would it have been congruous with the circumstances involved to voice her faith.

My homage to Thomas Paine, accordingly, is divided. As a warrior for freedom, I endorse and revere him; as a deist I must disclaim him. May no influence ever impress itself upon the American nation's life and government whereby we forfeit what Washington, Paine, Adams, Henry, have wrought!

May every influence fail which tends to supplant in school, church, and social life, the Christian faith with the infidelity of Thomas Paine!

As for me, my last words shall not be those that were his: "I have lived an honest and useful life to mankind; my time has been spent in doing good." My last song shall be and if my lips should be too feeble to sing it, may my heart be strong enough to propel it heavenward as my prayer in the last heartache of heartbreak:

"Just as I am, without one plea,
Save that Thy blood was shed for me:
And that Thou bidst me come to Thee:
O Lamb of God, I come; I come."

# The Destructive Sinner

By C. G. Hazard, D.D., Catskill, New York

IF A sinner could keep his sin to himself it would be bad enough, but he always spreads it. It is a disease of the soul, a feverish and infectious malaria, a pestilential exhalation, communicable by atmosphere, by utterance, and by act, a menace to society.

So virulent is sin in its attack upon virtue that one sinner can destroy much good. We read that by one man sin entered into the world, and history is a record of the damage that he caused. He turned an Eden into a comparative desert and introduced the devil to the rest of us. Humanity has struggled with the virus ever since and is now suffering from its damnable war upon all good. One apple, fair to see and good to taste, but rotten at heart, can infect and spoil all the others that are in the barrel. One bad boy can teach a bad habit that will defile and perhaps ruin the lives of a dozen companions. One foul person can secretly pass about vile books and circulate nasty pictures, thus painting upon innocent memories indelible stains. A profane person is not always above teaching children to swear. Some there are who think it smart to lie and advantageous to steal, boasters of their shame. There is not an iniquity without its zealous servants. There are many sinners who cannot sleep until they have caused some to fall. Virtue has to walk in the world as through an infested region, and innocence has to be protected lest it should be blasted. All the worse for its beauty, pleasure, literary and artistic attraction, and although an attribute of genius and a favorite of fashion, sin, after all, is a deadly and destructive enemy of happiness and welfare in this world and a blight upon all prospect of felicity in the world to come.

Sinners seldom realize the circumference of their evil spheres and the fact that the evil that they do lives after them. They may not feel responsible for their personal acts and they may forget the extent of their influence. But they are publicans as well as sinners; they are related to others, as well as to God and themselves. Infidels were destroyers of the faith of others while they lived, and their printed attacks upon God are still advertised and circulated after their death. Their earthly careers are not yet finished, their hatred of Christ is still active here, their sins against divine truth are still accumulating against them for judgment. To start a sin is one thing, to stop it is another. When Adam inoculated the human race with the deadly germ he set in motion all its ravages. It has required all the love, wisdom, and power of a long-suffering God to devise and provide a remedy for that one act, to secure the ultimate extinction of its consequences. Sin is still a fire that threatens to consume the world in a final conflagration. It is a bandit, with designs upon every home and every community that only Christ can frustrate. Alas for the sinner who repents not and who does not seek to undo the evil that he has done. He had better never have been born.

All these and many other considerations of public damages that may be assessed against us would be of little use could we not turn to the Saviour who has undertaken to undo the works of the devil and rescue humanity from his snares. Without Christ we are defenseless indeed. No one else is stronger than sin. We sink in a quagmire unless we call upon the name of the Lord. We can gain no assurance of moral and spiritual victory and divine blessing from any other source. We have all sinned and come short of the glory of God, and there is no name under heaven that contains hope for us but the name of Jesus. He alone can give peace to our accusing consciences and power to our desires for righteousness. He is the Leader who knows the road that leads to heaven.

We ought to share His concern in the mat-

ter. Since He can weep over our sins and their outcome of judgment our eyes should not be dry. Since He paid such a price for our salvation it must be worth having. "Awake, thou that sleepest, and arise from among the dead, and Christ shall give thee light."

# The Gospel Comes to Hawaii

By Dudley Joseph Whitney, B.S., Exeter, California

## Part I

OF ALL the wonderful events in Hawaiian history, it is probable that nothing is more wonderful than the evangelization of Hawaii. When Kamehameha the Great died an old man in 1819, Hawaii was a heathen nation. Only forty-one years before, no inhabitants of the islands as much as knew that there was an England or America or a white man. They worshipped Captain James Cook as a god, and Cook accepted the worship, but demonstrated that he was a man and not god, and came to an inglorious death after a career of high achievements.

The navigators and traders who followed Cook, with few exceptions, left what little religion and morals they had behind them when they rounded Cape Horn. There was scorn then for the laxity of Hawaiian morals, and there is scorn now for ancient Hawaiian customs; but when one reads of the conduct of early adventurers in Hawaii, one must needs blush for his race. It behooves no man of the white race to criticize Hawaiian character.

The early missionaries used to say that Satan had forty years' start of them in attempting to capture Hawaii for himself, and I think they were right, although for nearly ten years after the death of Cook navigators avoided the islands. If it were not for the missionaries I think there is no question but what the last full-blooded Hawaiians would long ago have perished, and there would be only a few part-Hawaiians left. The example given of so-called civilization was as bad as it could be; yet Hawaii, a score of years after the arrival of the missionaries, was one of the most Christian of all nations. It was almost a case of a nation being born in a day.

The decline of the race since then, alas! has been due, not to Christianity in any way, but to their falling away from the faith and to the evils of civilization; but all of that is a story of another kind.

What I have said about the early Hawaiian religion will give the reader some idea of the conditions under heathenism. The people had a supernatural explanation for everything, and the spirits (akuas) controlled everything, and the kahunas (priests) were supposed to be in close touch with the spirits. They believed that every one who was sick or died became sick or died through the prayers or enchantment of an enemy. Their only word for God was *akua* (spirit), and the only praying they knew consisted of incantations or religious ritual.

Add to this the fact that they were a generous, open-hearted people, with many admirable qualities and certain lamentable weaknesses; and that they adored their high chiefs, whose word was law and who owned all property of every kind, though they were responsible for the welfare of the people too. Remember this paragraph above everything else in the religious history of Hawaii, for it is tremendously important.

In taking up the account of the coming of the gospel, the first great feature is the collapse of the old religion, or of the tabu system in particular. That occurred just a brief time before the missionaries arrived. It has always been called a blessed preparation for their coming, but there is some question in my mind if Satan did not have a good deal to do with it. The agencies by which it was destroyed were certainly very evil, and I am inclined to believe that much good was overthrown along with the evil of the tabu system, and the evils of the tabu system were doomed to be overthrown soon in any circumstances.

The tabu system was the keystone in the arch of Polynesian religion. The first tabus of which there is a definite tradition were established by Wakea, a very evil king, for his own evil purposes. Tabu is roughly equivalent to the German *verboten* (forbidden). If something was tabu in Hawaii, it must not be done, and that was all there was to it. A high chief was also tabu or sacred, particularly if he or she was born under special circumstances. Brother and sister marriages among the high chiefs were, for example, held to be very honorable, or marriages between other very close relatives. The betrothal was made in infancy, and the boy and girl were both guarded with most zealous care until after the marriage was consummated. The child born from the marriage was then held to be of the utmost sanctity, or a tabu chief.

Among the many tabus were those that men

and women might not eat together. They had to have separate sleeping houses also. Women might not eat pork (dog was the only other kind of meat available), nor certain kinds of bananas, nor certain kinds of fish, and so on. One of the highest chieftainesses in the early days told the missionaries that when she was a girl, she and a playmate (also a high chieftainess) decided that they would eat a tabu banana. They plotted to do so without being detected, but were found out. Only the greatest efforts of their parents and friends saved them from being killed, but they were severely disciplined and a boy servant of whom they were very fond—he might have been called a page—was killed in their stead. The tabus were most vigorously enforced.

Now, it came to pass that when Cook and Vancouver and various traders and adventurers came to the islands, they cared nothing for the tabus; they violated them, and no harm came. They said there were no tabus in the white man's lands and that they were no good. The people, and the high chiefs in particular, began to have their doubts whether to keep the tabus or not. The chiefs did not like them when they saw that the white men ignored the tabus without harm, for the chiefs wanted as much liberty as the white men. The women chiefs, too, who had very great influence, chafed under restrictions from which the men were free when they found that the tabus were unnecessary. The white ship captains and traders always urged the abolishment of the tabus, for they were a great annoyance, and were a hindrance to trade and work and everything else. Nevertheless, Kamehameha, the king, stood firm for the tabus and directed his son and heir to sustain them. His influence was so great that no one dared to go against him in a matter like that.

Still, even Kamehameha himself could not have sustained the tabus much longer, while white traders were coming and bringing rum with them. A man would do many things while drunk that he would not do when sober. The religious ceremonials were often very strict, too strict for a drunken man to follow, and the high chiefs had more rum than anybody else. Consequently it happened that tabus were violated by the high chiefs while they were half drunk, but no evil came of it. The people could not help seeing that the tabus were largely superstition.

Kamehameha died. His son and heir, Liholiho, was a dissipated and notional man, with little strength of character. He was urged by the chiefs almost immediately to abolish the tabus, and some of them were transgressed at that time, but he refused. He attempted to re- tain the old customs, and tried to consecrate heiau (temple or sacred enclosure), but was to intoxicated to do it correctly and broke som tabus when he did it. He is said to have ex claimed after it all that, if the god did not car enough for the heiau to see that it was conse crated in the right way, he was not going t care for the god. Nevertheless, he seemed t lack courage to give his consent to the break ing of the tabus, and the chiefs would not for mally break them until he said the word.

It will show something of Hawaiian tem perament if an incident in this connection i related. Seemingly Liholiho had determined t make the change, but was afraid, and was drink ing heavily to sustain his courage. While jour neying to a certain place in a canoe with sev eral of the high chiefs, he was badly intoxicated and his sister Kinau took his head on her breas and let water trickle from her mouth into his Since men and women were not permitted t eat together, the king's taking water into hi mouth from the mouth of a woman was a mos emphatic violation of a tabu.

Details of the final event differ. A common account, which is evidently far from the rea facts, is that a great feast was made and the viands set down at one mat, not two, one fo women and one for men. The king seated him self with his friends, but would not say the word commanding the women to sit down with them. Then Kaahumanu, the queen regent though she was not the mother of the young king, but was of equal power with him, said "Let us all sit down together in peace and amity."

She sat down, and the other chieftainesses sat down with her, the king sitting in silence, neither acquiescing with nor forbidding the action. They ate together, and nothing happened. The king ate, and the heavens did not fall. The people stood around in breathless suspense, and when they saw that the high chiefs had definitely broken the tabus by men and women eating together, they gave a great shout, "The tabus are broken," and the old religious system fell into immediate collapse.

That is the account. With the fall of the tabus went the old gods and the old idols. None were held in reverence any more. True, certain of the kahunas hid many of the idols. One of the highest of the chiefs led a revolt against the king to restore the tabus and the idols, but he was almost alone as far as the highest chiefs were concerned, and his army was destroyed. It was the end (in a way) of the old tabu system and the old religion.

When the brig *Thaddeus* arrived off Kailua, Hawaii, in April, 1820, the visitors received the word that Kamehameha was dead, Liholiho his son reigned, and the tabus were overthrown, and they rejoiced. I doubt if they were right in doing so.

I am absolutely convinced that there were many very righteous and beneficial tabus. The Hawaiians have been accused of being an immoral race, when actually they were rather only unmoral. It is certain that no race could have been so fine physically and mentally as they were if their morals had been vicious. We hear of the bad or annoying tabus; we do not hear of the good ones, and it is certain that the good were thrown out with the bad. If Hawaii could have known the gospel before the tabus were broken, and if the gospel, and not rum and sin, had been responsible for the breaking of the tabus, I feel that the good tabus could have been retained and only the bad ones discarded. That was more than a century ago. One can only guess about these things. It is hardly worth while even to say:

> Of all the sad words of tongue or pen,
> The saddest are these, "It might have been!"

Traditions record one thing very definitely, and that is that, when the king or a very high chief died, the land was defiled, and all tabus were broken temporarily and of none effect. The wildest license at once broke out: murder, pillage, plunder, everything evil. Order was restored after a certain time had passed. When the tabus were finally broken under Liholiho, a similar disorder (though possibly not as great in some respects, for the chiefs were in control and anarchy did not reign) broke out and the tabus were not restored. The conduct of the people and the physical breakdown resulting from it is indicated by Sheldon Dibble, historian of the missionaries. It merely sustains my view that possibly the breaking of the tabus at the particular time when they were broken was more of an evil than a benefit.

There is another feature which is easy to overlook in this matter of the breaking of the tabus under Liholiho. It caused the religious system to collapse, it is true, but not the superstitions. There was, for a very minor feature, a certain god who ruled over the threshold of a house. At this very day an Hawaiian is immensely put out if one stands in his doorway, or in front of it. Perhaps he does not realize the reason, but it is the old superstition about the god, even if the present generation does not know that there ever was such a god.

The old gods were overthrown and their idols burned somewhat later, yet in Gulick's *Pilgrims of Hawaii*, for example, the account is given of a Maui youth years later whose family had the shark god as their family god, and he was terrified over the idea of transgressing that god's tabus to become a Christian, though he was under profound conviction. This was a decade or more after the tabus and the gods had been formally overthrown.

A middle-aged Hawaiian informed me that, when he was a youth, the girls learning to be hula dancers went into seclusion and did reverence at the altar of Laka, the goddess of the hula. This was perhaps fifty years after Hawaii was formally Christian and Christian churches dotted the land.

Almost every Hawaiian and part-Hawaiian would now lie down and die, if he were convinced that a kahuna was making the prayer of death for him. In the summer of this year of our Lord, 1928, I found that, unknown to the general public, an old Hawaiian kahuna had constructed a grass hut on the hills behind Lahaina, Maui, a former capital of Hawaii, and the scene of some of the most successful missionary efforts, and had started up worship of those idols, and had gotten most of the Hawaiians in the district in his train.

No, when the tabus and the old gods were overthrown at a drunken feast of Liholiho early in 1820, the heathen religion was not overthrown, but only certain features of it. No white man will know much about kahunism, but one can feel fairly well assured that Christianity triumphed gloriously in the first few decades after the missionaries came, and that much of the present superstition was a revival of heathen practices when the church lost her fervor and purity. In fact, it is pretty well established that much of the power of the kahunas came after the last of the Kamehamehas had died and King Kalakaua, brother and predecessor of Queen Liliuokalani, had come to the throne.

In the ancient religion the kahunas, though often sorcerers or witch doctors, preying upon the superstitions of the people, were also often very highly educated in history, religion and the developed arts of a remarkable people. When the old religion was thrown down, the formal training of the kahunas was mostly overthrown also, and they degenerated into little more than witch doctors, an almost unmitigated evil, and a serious one.

Keep the subject of the merits of the ancient kahunas in mind now, while another feature of Hawaiian religious history is considered. One of the great names in Hawaiian history is that of Obukiah (missionary spelling). His real

name seems to have been Opukahaia. He left Hawaii as a lad, and never saw his native land again; yet Obukiah's influence saved his people from ruin. "How great a matter a little fire kindleth!"

Little is really known of him. When he was a small boy, he was set apart for training as a kahuna. That was a number of years after Cook's death, but Yankee and British traders had barely discovered the possibilities of the islands, and heathenism was unaffected by the knowledge of the rest of the world. In those days a youth started his training as a kahuna when no more than perhaps six or seven years of age, and continued strict training until manhood. Obukiah had that early training.

Then a New England vessel came to Hawaii, for Yankee vessels sailed the seven seas then, and the China trade across the Pacific was profitable. Many kanakas became sailors; many boys went on the ships, too, for their voyages. Why Obukiah joined the vessel he did, when he was in training as a kahuna, we do not know. Perhaps the older kahunas knew that he was a lad of promise, and wanted him to see the land of the *haoles,* and to learn of their wisdom in their own land. He was only a boy in his early teens. About all we know of him is that in a New England town many years ago a Christian gentleman, passing one of the schools, found a brown-skinned boy sitting on the steps sobbing.

He stopped and kindly asked the lad what the trouble was, and if he could help him. Obukiah (for it was he) looked up and answered that he cried to think of these boys going to school and learning all of the wonderful things that were hidden from him, while he and his people in an island far across the globe were in ignorance and savagery.

The gentleman's heart was touched. In those days, you must remember, there were no missionary societies to speak of. An occasional individual might become a missionary to the Indians or go to some heathen land, but real missionary work was hardly thought of. The gentleman took Obukiah home with him. Then he took him to church and to prayer-meeting, and the hearts of the people were stirred.

Hawaii was then no Paradise of the Pacific in the eyes of the rest of the world. It was a far-distant land peopled by savage barbarians. To leave home and carry the gospel to them was like giving up all that a man or woman held dear, and to lay down one's life for a fierce and repulsive race (or so it was believed), and the first view of the people by the missionaries strengthened that feeling. Nevertheless, there were in New England consecrated Christians who would lay down their lives for distant sa ages, and a small group with prayers and tea boarded the brig *Thaddeus* in the fall of 181 bound southward around Cape Horn, then through the Pacific to Hawaii.

With them were three Hawaiian youths w had been picked up from various Yankee shi that had visited Hawaii. They had been giv the schooling that could be given; and the Chri tian training that they could take. It was b lieved that they would be of great value in hel ing the missionaries in their work while th were learning the language. Alas! their hop were misplaced; none of them were of any m terial service in this way; one or two were conceited by their exalted position when th reached Hawaii that they fell into folly ar sin and did more harm than good.

Obukiah was not in the number that saile and one can only wonder what would have bee his fate if he had been one of the missionar company. Before the company left New Eng land Obukiah sickened and died. Was it chil ish emotion that caused him to weep as he sa laughing youths of his age entering school wit their books and papers? Or had the love of h people gone deep into his heart? Did he lear many facts in his early training and weep be cause the doors he saw before him were closed Only eternity can answer; but the weeping o Obukiah on the steps of a New England scho in the early days of the last century was the in direct cause of one of the greatest missionar enterprises of history, and one of the mos blessed in its results. The widow's mite i greater before God than the wealth of a mil lionaire. I like to think of the tears of Obukia and feel that, although they were in a way th prayers of an ignorant heathen boy, they wer answered in a mightier way than the mind o that boy could have been able to comprehend.

There was another kahuna waiting in Hawai Hewahewa, high priest of the nation, clos counsellor of Kamehameha and of Liholiho, h successor. All the navigators told of his powe and influence and the missionaries thought o him with dismay. In many ways Hewahewa one of the most remarkable figures in Hawaiia history.

*(To be continued)*

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If many of the cranks in the ministry we only converted into self-starters, it woul greatly relieve the congested condition of th population outside of their churches, and van quish the painful loneliness within him.—*Wes ern Recorder.*

# THE SANCTUARY

## The Second Temptation of Christ

By Clarence Edward Macartney, D.D., Pittsburg, Pennsylvania

*Thou shalt not tempt the Lord, Thy God.—Matt. 4:7.*

THE devil tempted Christ to tempt God. Foiled in his first effort to move Christ from the path of obedience and submission as the son of God, the devil taketh Him into the Holy City and set Him on a pinnacle of the temple. This pinnacle is generally taken to have been one of the turrets of the temple of Herod, rising six hundred feet above the valley of Jehoshaphat, "so high," says Josephus in his *Antiquities* that it made one giddy to look down from the pinnacle, and that from its lofty heights, one could not see the bottom of the valley. The devil can tempt a man in the city, and he can tempt him in the desert. He can tempt him in the theater, or he can tempt him in the Church. Here Christ is tempted in the Holy City, and in the holy building of that sacred city. In some of the pictures of wild animal life in Africa you are permitted to see the animals of the African veldt, coming down to a water hole to drink, and while they are drinking, the leopard or the lion leaps upon them and claims his spoil. So, even while the spirit may be in the temple, in the Church, seeking to drink of the springs of the water of life everlasting, the tempter may come upon it.

Standing on the pinnacle of the west wing of the temple, whence his own brother, James was to be hurled thirty years afterwards, Jesus was tempted to do that which would have been a tempting or trying of God. Here He was in the Holy City, and in the holiest place in that city, the temple; and in the loftiest place of that great structure where Herod thought in gold and dreamed in silver, "imagined in marble and in bronze conceived." Here, at the feet of Jesus, were all the collected glories of the throne of David. Here for centuries her tribes had gone up. Here her kings had reigned and died, and here had they been buried. Jesus had the Jews' pride in that sacred rock of Zion, and we know from the tears that He shed over it that on his heart was graven the word "Jerusalem." Here all the rivers of prophecy emptied their streams, weighted down with the golden sands of inspiration. Here was to rise in more compelling majesty the sun of Messianic reign, giving light to all that sat in darkness; and here in the holy city, near the temple, on whose pinnacle Christ stood, were to be fulfilled all that which the temple typified and symbolized. What memories must have been stirring in His breast, and what hopes met there!

At such a moment, with such emotions glowing in His breast, and at such a place, Satan said to Him—"If Thou art the Son of God, cast Thyself down; for it is written He shall give His angels charge over Thee. They shall bear Thee up in their hands, lest Thou dash Thy foot against a stone." The "if" here of Satan meant "since." If, or, since, Thou art the Son of God, perform this great wonder and demonstrate the fact of Thy divine Sonship to Thyself and to the world. Convince Jerusalem and the high priests, and through them the whole nation of Israel, by one great stupendous work that Thou art the Son of God, the Messiah.

Christ had foiled the devil's first temptation with the shield of an answer from the Scriptures, saying to him, "It is written." Now Satan adapts himself to that kind of warfare and makes his proposal with a Scriptural basis or justification.

*The devil can quote Scripture for his purpose,*
*An evil soul producing holy witness*
*Is like an illness with a smiling cheek,*
*A goodly apple rotten at the heart.*
*O, what a goodly outside, falsehood hath.*

The proposal to Jesus was partly that He should test His divine rank and Sonship by throwing Himself from the parapet, to be rescued by divine interposition, and partly, that by such a miracle being worked in His behalf, He should dazzle the people of Jerusalem and gain recognition at once as the Messiah, without having to take the path of humiliation and rejection and death which had been marked out for Him. The devil had used Scripture, and one of the most precious passages of the Bible, to back up and make reasonable His

temptation. However, as the record of his citation stands, he left out certain important passages in the promise of the Psalms. That promise, was not merely that He shall give His angels charge over the godly man and that they will bear Him up in their hands, but, He shall give His angels charge over Thee to keep Thee in all Thy Ways. That clause, "to keep Thee in all Thy ways," appears to have been deliberately omitted by the tempter. But it was not forgotten by Jesus. God does promise to keep the godly man, from anything that will really hurt him, hurt his soul or spirit, but only when he is in the right way. God does not keep us, nor has He ever promised to keep us, when we go into the ways of sin and transgression.

In meeting this temptation, Jesus again fell back on the Old Testament, saying, "It is written again, Thou shall not tempt the Lord, thy God." Just what He meant, and just what is meant by the temptation to cast Himself down, we can learn from the passage in the Book of Deuteronomy, from which Christ quoted the words spoken to the devil, "Thou shall not tempt the Lord thy God."

In the midst of this address to the people of Israel, Moses says, "Ye shall not tempt the Lord your God, as ye tempted Him in Massah." The reference is to the time when Israel in the wilderness of Sin strove with Moses and murmured against God because the people had no water. When Moses by God's direction had smitten the rock in Horeb, he called the name of the rock "Massah," and "Meribah," because they tried the Lord saying, "Is the Lord among us or not?" The inference is, that although they were thirsty, and although God did perform a miracle to give them their drink, they tried Him and provoked Him because of their impatience and their lack of trust that He who had opened a way for them through the Red Sea and rained down manna from Heaven for their bread, could supply their present necessity. It is clear, then, that by quoting a commandment in connection with that incident in the wilderness, Jesus means that if He were to cast Himself down from the pinnacle of the temple and count upon the Lord rescuing Him from death in the rugged valley four hundred cubits below, it would amount to a questioning of God's presence and power in His life. As the people tempted God at Meribah, saying "Is the Lord among us or not? if He is, give us a miracle by smiting the rock,"—so, for Christ to cast Himself down in order that He might have a demonstration that God would preserve Him, would have been to question the presence and the power of God in His life.

At first, this second temptation seems ver remote from our life. The trouble with mo people is that they have little or no faith i God at all, not to speak of a faith which woul lead them to cast themselves down from a pre ipice with the expectation that God woul deliver them from death. Nevertheless, th temptation has its counterpart in our own lif and there are many different ways in whic men tempt the Lord their God.

Wherever men expect an end in their mora and spiritual life without a means, a victor without a struggle; or wherever they ask fc more evidence and more signs than God ha seen fit to send as an accompaniment for th Gospel; or wherever men go into dangerou places and areas of sin and temptation, expec ing that they are to be preserved from evil an contamination simply because they bear th name of Christ, there men are tempting th Lord their God.

One way of tempting God is to leave Hi appointed course of faith and trust, and to tr to find out for ourselves before our time th conditions of the life to come. The evidem plan of God for us as to the future life is tha we should walk by faith. Sometimes we ma think it strange that Christ, who knew all about it, had so little to tell us of life beyon the grave. We are assured that we are to liv forever, and that a happy future awaits them that believe in Christ and who in Him hav fallen asleep. But beyond that, revelation i silent. A curtain of impenetrable mystery hang between us and that other life. Once or twice Christ lifted the curtain, but just for a moment and then lowered it. The multitudes have gon across those mysterious portals, and the door have closed behind them, and we have waite in vain for a single one to come back and tel us what is on the other side of those doors. what is inside the house of many mansions. what joys await us there, what "radiancy of glory, what bliss beyond compare."

Nevertheless, we have exceeding great promises. We have Christ in the Resurrection, the first fruits of them that slept. We have His own declaration that God is not a God of tombs and cemeteries, not a God of the dead, but a God of the living. We have His word that there is bliss there, and that there, too, may be retribution and pain; that we are not to wonder or to be anxious, to fret or to fear, but to believe and trust. "Ye believe in God, believe also in Me." "Let not your heart be troubled, neither let it be afraid. In my father's house are many mansions. I go to prepare a place for you. If it were not so, I would have

told you." These are the great assurances in revelation, answering to the instincts of our hearts which tell us of life beyond the grave.

But there are those who do not seem to be satisfied with God's promise and with God's plan. They must have a look before their day into the unseen world. Christ's word is not good enough for them about their dead, for they must have a word from the dead themselves. The few, but glorious, passages in the New Testament which foretell infinite peace and power and splendor in the Kingdom of the Redeemed are not sufficient for them, but they must spy out the land before their time. Some eminent names in the scientific world and in the literary world have given a new charm and prestige to a very ancient error. It may seem a far cry from The Witch of Endor, and all those who peep and mutter in Old Testament day, to great scientists and writers. Nevertheless, the lustre that these names shed upon this practice cannot hide the fact that it is a degree of unbelief, although defended as an act of faith. It is trying to walk by sight where God says we must walk by faith. When we open these vaunted volumes, what a mass of rubbish confronts us. What contemptible communications; what disillusionment; what a wrecked and tarnished ideal of immortality, if this is what life to come is! The very alleged revelation which comes forth from the dead at the intercession of female mediums, in dim chambers, at the noise of tamberines and cymbals, and with rocking tables or moving boards, would seem to be God's judgment of deception upon those who thus seek to pry into the unseen world. As of old, "He gave them their heart's desire, but sent leanness to their soul." And what a leanness it is! What swamp and bog upon which to stand, instead of on the Rock of Ages! What a contrast between a single sentence of Jesus, or a single flash of the light of the Apocalypse, and these uncertain mumblings, these banal deliverances, these ridiculous occupations, these contemptible entreaties. "Should not a people seek unto the Lord?" If you have a real faith in God concerning immortality and a life to come, that faith will be neither strengthened nor illuminated by supposed glimpses into the unseen world or communications with its inhabitants.

Once more, to expect unusual and unreasonable interposition and protection on the part of God, when we go in the path of evil and temptation and sin, is to tempt the Lord our God. When one of the ancient monks, tempted in a place where no monk ought to have gone, or ought to have been seen, indignantly accused the devil for his presumption in trying to tempt a monk, the devil responded, "What are you doing upon my territory?" We are told to watch and pray lest we enter into temptation, not to see how far we can go towards the abyss and precipice of transgression without actually falling over the edge of the precipice.

By what they read, by the spectacles they witness, and by the nature of the places where they go, men who bear the name of Christ are tempting the Lord their God. The fact of their Christian confession, or their Church relationship is not the slightest guarantee against the deepest injury to the soul. God has promised to keep us in all our ways, but not when we go out of those ways and go into ways of sin and transgression. As long as the law of cause and effect holds good, the minds and the characters of men will be colored and affected by that environment in which they place themselves. The questions were asked a long time ago. They did not need an answer then, neither do they need an answer now; for to ask these questions, is to answer them: "Can a man take fire in his bosom, and his clothes not be burned? Can one go upon hot coals and his feet not be burned?" There are great laws of the moral kingdom which no man can ignore. God holds out before us great ends, but He provides means by which we are to come to those ends. Sir Thomas More used to pray, "Lord, make me to bestow power in getting those things for the obtaining of which I used to pray to Thee." If, like Balaam, we pray, "Let me die the death of the righteous and let my last end be like his," but make no effort ourselves to come to such an end, we shall fail as dismally and tragically as Balaam did.

Again, to ask for greater evidence for the truth of Christ and the Gospel that God has granted us is to tempt the Lord our God. God's plan for us does not include such a manifestation of His power as would preclude our use of faith. As Hugo Grotius put it,

> It is the will of God that those things which He would have us believe, so that faith should be accepted from us as obedience, should not be so very plain as those things we perceive by our senses and by demonstration, but only so far as it is sufficient to procure belief, and persuade a man of the thing who is not obstinately bent against it. So that the Gospel is, as it were, a touchstone to try men's honest dispositions by.

The Scribes and Pharisees and the priests were always demanding of Christ a sign. "An evil and adulterous generation," He said, "seeketh after a sign." There were times when Christ did work great miracles, and worked them as a sign and token of His divine power

and mission. But on no occasion did He yield to the desire of men for a sign, when the minds of those men were obstinately set against the truth. When a first year student in the theological seminary, and going to preach in a New Jersey town on a Sunday, I remember a man, far advanced in years, arguing against a belief in God. The part of his argument which remained with me was this:—He said that if a man told him he had a horse which could trot a mile in three minutes, he asked to bring the horse out and prove it. In the like manner, he said, that when men told him there was a God, he wanted it proven, demonstrated. In view of what God has done in history, in the human conscience and in the Scriptures, to ask for that kind of a proof and demonstration of Him is to tempt the Lord our God. The greatest thing in the world is faith and God wants you and me to come to Him through faith.

Thomas, one of our Lord's disciples, desired not only a vision of the risen Christ before he would believe in Him, but demanded that he behold his wounds and see the print of the nails in His hands and in His feet. Because Thomas was not a scoffing unbeliever, a sort of Sadducee and rationalist, but a man of intense affection, with an earnest yearning nature, touched with the pale cast of melancholy, Jesus, in a wonderfully tender way, condescended to this test, and said to Thomas, "Reach hither thy finger and see my hand, and reach hither thy hand and put it into my side, and be not faithless, but believing." The experience of Thomas was useful, but not ideal. Not ideal, because we cannot have that kind of evidence for which Thomas asked; neither is that kind of evidence the highest or the best for us. Christian faith is more than an infallible demonstration; it is the loving venture of the heart. If it is a beautiful thing for a friend to trust his friend, for a child to trust his father and mother, for a husband and a wife to trust one another, how much more beautiful a thing it is for a believer to trust in God. Let it never be forgotten what Christ said to Thomas after He had granted him that proof of His wounds and His body—"Thomas, because thou hast seen Me, thou hast believed. Blessed are they that have not seen and yet have believed." So quaint old Sir Thomas Browne says in his *Religio Medici*

As for those winged mysteries in divinity and airy subtleties in religion which have unhinged the brains of better heads, they never stretched the pia mater of mine. Methinks there be not impossibilities in us in religion for an act of faith. I can answer all the objections of Satan and my rebellious reason, with that odd resolution I learned of Tertullian, I belie because it is impossible. Some believe the better seeing Christ's sepulchre, and when they have se the Red Sea doubt not the miracle. Now contrari I bless myself and am thankful that I live not in t day of miracles, that I never saw Christ nor H disciples. I would not have been one of those Isra ites that passed the Red Sea, nor one of Chris patients on whom He wrought His wonders. Th had my faith been thrust upon me, nor could I enj that greater blessing pronounced to all that belie and saw not. 'Tis an easy and necessary belief credit what our eye and sense hath examined. believe He was dead and buried and rose again, a desire to see Him in His glory rather than to co template Him in His cenotaph or sepulchre.

The real obstacles to believing and savi faith, however much you may think it, are n in your mind, but in your *heart*. The troub is not a lack of evidence, but a lack of willin ness. When the rich man, in hell and in to ment, implored Abraham to send Lazarus warn his five brothers who were living th same kind of life on earth that he had live Abraham responded they had Moses and th prophets. "Let them hear him." But the ric man said, "They will not pay any attention t the prophets and to the law of Moses, any mo than I did. But if one should go unto the from the dead, they will repent." But Abra ham responded,—remember it is Christ who speaking,—"If they hear not Moses and th prophets, neither will they repent though On rose from the dead."

At first, you are inclined to think that Abra ham was mistaken, that however those licen tious, worldly, brothers of Dives had neglecte the warnings of Moses and the prophets an the lesson of experience, an actual visitation b the ghost of the departed Lazarus would sobe them and convert them and lead them to re pentance. You can imagine the ghostly visi tant leaving the world of spirits and suddenl appearing in the hall where the five brothe of Dives, their grief for him quickly forgotte sit arrayed in purple and fine linen, farin sumptuously. You can see them blanche at hi sudden entrance into their midst, and hear th glasses as they fall from their nerveless gras and are shattered on the pavement, as Lazaru says to them, "Your brother is in torment. H has sent me to warn you of his end, and to te you to repent, lest you go where he now is. How terrible such a visitation! Who woul not repent if he had such a sermon and such preacher as that? But Jesus, who knew th human heart to the bottom, said, "No; if the hear not Moses and the prophets, neither wi they repent, though one rose from the dead."

We need no ghostly visitant from heaven

from hell, nor would heed one if he should come. God has done for us all that is necessary. He hath sent us His messengers; He has given us His voice in conscience; and in revelation He has sent His only begotten Son. Could He have loved His disciples and loved us more tenderly than He did love? Could He have prayed more earnestly for us than He has prayed? Could He have died a more shameful and painful death? Oh the depth of the riches, both of the wisdom and the knowledge of God! What more could God do? May that love break every barrier down, and bring you unto Him, just as you are, without one plea, but that His blood was shed for you!

# FLASHLIGHTS

By Edwin Whittier Casswell, D. D., Middletown, Delaware

**Our Saviour Jesus Christ, Who hath abolished death, and hath brought life and immortality to life through the Gospel.—2 Tim. 1:10.**

The fact of immortality does not rest for its proof upon reason, logic, departed spirits or the discoveries of science. Neither does the fact of the existence of God. The Bible assumes these greatest truths as being above proof. Faith, the sister of reason, accepts the inspired statement of the Holy Scriptures. Because Christ lived, we shall live also. He says, 'Fear not; I am He that was dead, and behold I am alive forevermore." Our Lord's life, words, death and resurrection have brought life immortal to light in the Gospel.

We are to believe His words, His works, Himself, if we would know all truth divine. He says, "I go to prepare a place for you, that where I am, there ye may be also. If it were not so, I would have told you." If those words are unworthy of belief, creation is a magnificent ruin, life a mockery, hope a despair and fatherhood a failure. Christ sealed His testimony with His blood; He illustrated immortality by His rising and His ascension into heaven and by His spirit coming to Pentecost and by His drawing all mankind unto Him for a score of centuries.

Socrates said, "*If* on the other side of death he is to meet Homer and the good of all lands, then death must be a blessed thing." But Christ had no "if" in His promise of perennial being and the reunion of souls. Uncertainty was unknown to Him; absolute fulfillment was the glory of His being. Our Lord's life killed death, abolished the monster, so that mortals could sing, "There is no death, but life, life more abundant forevermore, for death is swallowed up in victory."

The pleasing hope and fond desire is being fulfilled every day as the inhabitants of earth are floating away to glory on God's river of life.

If a friend should have asked John Howard Payne in France, "Where are you going?" he would have replied, "I am going to my own 'Home, sweet Home,' in New York City." If one should ask a sailor making a long voyage, "Where are you going?" his reply would be, "I am going home, to loved ones." When the streets of a city are full of children just out of school at noontime, is not every one saying, "I am going home"? When the business man and the laborer after the day is done are hurrying away from toil, they are going home. When Jesus finished his mission, He prayed, "Let me go to the glory I had with the Father, at Home, before the world was." Is not home, home, the cry throughout the universe of the Father? Are not the last words of the dying saints, the angels have come to bear me on their snowy wings to my eternal home?

There is no deep, dark river of death since Jesus bridged the stream; what seems death is only transition, crossing over into eternal life. O Homeland, beckon us on to thy mansions filled with waiting ones whom we have lost awhile, who will never say good-bye again. There we will begin a new journey that will never end.

**But they, measuring themselves by themselves, are not wise.—2 Cor. 10:12.**

Christ being our measure and pattern, let him that glorieth, glory in the Lord. In your Christian life, it is not wisdom to measure your religious experience by the testimony of another. Each soul consciousness in Jesus is a personal one, unlike every other in some respect. Our knowledge of salvation is as individualistic as the face. But there are no two faces just alike, as there are no two

flowers or trees alike. Variety in nature contributes to the beautiful. So in the garden of the Lord, growing graces, we have unity and variety. Every flower of love, joy and peace will open with a little different form and color from every other. Infinite love adapts itself to individual conditions, supplying each personal need.

Young people often come into the experience of conversion gradually. They have been so faithfully trained in the home and Sunday School that they cannot, like some others, speak of the moment when Jesus came into their hearts. Is not the coming of the day so gradual that there is no moment when we can say, "The night is entirely gone and the morning here," but a little later we can exclaim, "I know the day has dawned"? A person may not be able to tell the day they were born into the world, but they can say, "I know I am alive." Therefore, everyone may be conscious of the fact of the new birth, though not able to fix a time, the exact date of the change. But all can say with Peter, "Lord, Thou knowest that I love Thee."

Is it not so in receiving the Pentecostal baptism? Each experience is peculiar to the individual, as each testimony will be unlike every other; a variety of phrases will be used to express the great blessing. It will be called "the higher life," "the beautiful rest," "the perfect peace," "the way of holiness," "the baptism of power," "the fullness of the spirit," or, like Paul's "sanctified holy," or John's "perfect love." The everlasting arms will have a special embrace for each personality.

Paul and Stephen both had visions of Jesus, the one on the way to Damascus, the other on the way to heaven. The view was the one needed in the crucial hour of their lives; O that all would cry, "Sirs, we would see Jesus." He who is drawing all men unto Him is waiting to reveal Himself to each personal eye of faith. We have but to look and live!

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**Kept by the power of God through faith.—1 Peter 1:15.**

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Our Lord spoke about the keys of the kingdom of Heaven—that is, the key of spiritual power—and just as it is quite easy for us to turn the key in the lock, so He meant that whenever we spoke and whenever we wrought, we were to turn the key of faith in the lock which would immediately bring to our service the mighty dynamic of the Spirit of the Eternal God. It is the lasting sorrow of some of us that we have lived so many years, and exercised the holy ministry, without using that key and without av: ing ourselves of that great storehouse. We m be prepared to pay the price for this power. is so in every kingdom. The athlete cannot ter the kingdom of athletics unless he is p pared for the sweat, and the constant toil, a labour, and preparation, and training. T millionaire cannot use his power of wealth wi out sacrificing for it much that men hold de No artist, no scientific discoverer, no gr thinker ever entered some kingdom of pow and influence and glory without having to p the price. Am I prepared to pay the price, t into this poor trembling hand of mine Jesus m put the key of the kingdom of heaven, tha from this time may be able to supplement r little life with the dynamic of the Eternal Spir —*Rev. F. B. Meyer, D.D.*

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**The Lord God hath given me the tongue of t learned that I should know how to speak word in season to him that is weary.—Isa. 50**

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Everywhere in this book of God I find a s preme wish to help me. When I most ne help the words are sweeter than the honeycom When other books are dumb, this book spea most sweetly to me. It is like a star—it shin in the darkness, it breaks upon me as t shadows thicken. This is the real greatness God: He will not break the bruised reed. have reminded you before that because the re is bruised, therefore the rude man says he m break it. His argument in brief is this: ' the reed were strong, I should not touch it, b seeing that it is bruised, what harm can there in completing the wound under which it already suffering? I will even snap it a throw the sundered parts away." This is t reasoning of the rude man—that is the vulg view of the case.

The idea of healing is the idea of a creato To destroy is the work of the brute beast; gather up the poor little wounded child, a hug it to a motherly breast, is a bit of Go That instinct comes out of the creator. H who creates also heals. The greatness of Go and the estimate which He places upon huma nature are most seen in all these ministratio in reference to the weak and the weary, a the young and the feeble and the sad.

Oh! poor prodigal soul, with the divini nearly broken out of thee, while there is shadow of thee outside perdition. He wou heal thee and save thee. Thou art a ruin, b a grand one—the majestic ruin of a majes edifice, for knowest thou not that thou wast t temple of God?—*Joseph Parker, D.D.*

# PRAYER MEETING SERVICE

By A. William Lewis, D.D., Bend, Oregon

## Keeping Company with Christ

**John 15:1-17**

T IS a grand thing to think about Jesus, and hope to meet Him at death, under compulsion; but it is r better to keep Him company now, maturing our quaintance. In a certain down town Church one ght a brother got up and said that he was sailing wards Heaven at the rate of six miles an hour, and was happy. Another went one better at ten miles hour. Still others increased the speed. The ex-tement ran high. Then a little old woman rose and id quietly that she was too busy helping a sick ighbour to think of sailing away to glory. To this ere were no amens. Religion is not an insurance olicy to guarantee our getting to Heaven, but it is ring in company with Christ, abiding in Him. In rusalem the people took knowledge of Peter and hn that "they had been with Jesus."

If a person gets his religion from other men, then is the creature of circumstances. His religion ebbs d flows twice in twenty-four hours. He is very ligious on Sunday, when the Church is full, and e atmosphere highly electric, or during hot re-vals; but on Monday, and when in business, or en in the home, he grumbles, and frets and fumes, cause his religion was outward, and put on like s Sunday clothes. The true Christians are always nd and true, no matter how distracting their envir-ment: they keep steady company with Christ.

True photos of lovely flowers are beautiful, but ey lack what is best, fragrance and life. We may told the beauty of Christ, and the joy of living is life; but the words are only pictures of the truth d love. When like His disciples, we keep con-ual company with Him in spirit, feeling His pres-ce, whatever we do, wherever we go, then we ow whom we have believed, and it is easy for us have company manners. That is what He wishes, d it should be our greatest desire. "Lo, I am with u always" (Matt. 28:20).

When we walk with Christ, we do our best. We oid the frivolities and and irregularities of other ople. We will not go anywhere if Christ will not with us. We ask, "Where shall I go with Thee?" e will be true to the best in us, to the best we e in Him. We forget self in thinking of others, Jesus always did, living as a man. The days of e year are not so many chances to grab pleasure d profit, but a series of immortal opportunities to God's work on earth. We live the Christ spirit r the benefit of our neighbours, and acquaintances. nd so we walk together, my Lord and I."

Much of the extreme social unrest is the fermen-ion of selfishness, in Labor and Capital. If all en were keeping steady company with Christ, Labor ould find Capital its best friend, and Capital ould find Labor its essential agent, more efficient more satisfied. In Christ's Company we are satis-d to work for fair wages or for none, to spend oney that will bring due returns or no financial re-ns. Many call it bondage to serve others; but Jesus gloried in this truth. "The Son of Man came, not to be ministered unto but to minister and to give His life a ransom for many."

While we are conscious of Christ's presence we see the inwardness of things, the deeper meaning, the higher worth. The worldly minded see only the material profits, and value work and men in dollars and cents. But many live on a higher plane. Fred A. Wallis, Superintendent of New York Life Insurance, gave up his position with its salary of $17,500.00 to become the superintendent of the Eastside Mission, of the Fifth Avenue Presbyterian Church. Millions in America and elsewhere are living this same kind of unselfish life because they are keeping steady company with Christ, Who for our sakes became poor. To Him money was the light dust of the balance.

## Entertaining Christ

**John 12:1-8**

BETHANY was a beautiful suburban village, two miles east of Jerusalem. During the latter part of His Public Ministry, Jesus often visited this quiet home-town of Martha and Mary and Lazarus. How many evenings He spent with them, after the heat and distractions of the Holy City! What sunsets on this brow of Olivet! Then the sudden nightfall, and the rich feast of soul within the home! The family loved to entertain Jesus.

Martha often remembered with a thrill the first time she entertained Jesus. The first experience of any pleasure has a peculiar flavor, like the ozone of the early morning air, dew charged. She saw Jesus and His disciples walking slowly, wearily along the dusty road. Her heart went out to them and she entertained an angel unawares, yea, more than an angel. After that what hallowed memories clustered around the raising of Lazarus, and the supper when Lazarus sat at the table with Jesus! All this was immortalized and transfigured by the knowledge that "Jesus loved Martha and her Sister and Lazarus."

Some would give millions of dollars if they could now have this privilege of Martha. They can have it for little. Jesus has left it on record "Inasmuch as ye do it to one of the least of these ye do it to me." Entertaining others in Christ's name and by His spirit, we entertain Christ!

Many Christians today remember with peculiar joy the first time they realized that Christ stood before the door of their heart, knocking. They stood amazed, then overwhelmed with love and adoration. Quickly the door was flung wide open; and Christ entered to dwell with them. This is the most vital moment of human life. This is the "tide in the affairs of men that lead on to fortune, when taken at the flood; but omitted all the voyage of their life is bound in shallows and in miseries."

Some find it hard to realize the presence of Christ, because His presence is not physical, but spiritual. Many are conscious of this at times, but the vision fades and the rapture departs. We need to practice

this habit. We need to fulfill the condition. "If any man love me, he will keep my word; and my Father will love him, and I will love him; and we will come and make our abode with him." Appropriate this promise.

Martha would not have denied Jesus anything in the home. Such should be our attitude towards Christ, Whom we rejoice to entertain. In some homes there hangs this fitting motto, "Jesus is the unseen Guest at this table." But He is really more. He is the Host; for even our home is given to us in trust. It is His Home and ours. A lady in a southern home used to give any honored guest the "keys of the house." So let us give to Christ the whole bunch of keys, to every part of our whole being. Jesus lives at our home.

## Enthusiastic for Christ

**Matthew 21:1-11**

MEN and women become enthusiastic over mere trifles. Thousands are wild over politics, even when it little matters who are elected. But the same people may sleep over religion. Yet citizenship in the Kingdom of God is more important than the franchise in the greatest kingdom of earth, the greatest Republic. Many are more exuberant over a dress or a game of golf or a turkey dinner than they are over Easter or Christmas without the appetizing garishings. Thousands will shout themselves hoarse over the hero of a ball game while the Hero of all ages, Jesus Christ, is ignored. "All the kingdoms of this world are become the Kingdom of our Lord and of His Christ." "Glory to God in the highest and on earth" enthusiasm.

Palm Sunday was a great day. Jesus allowed His followers to become enthusiastic, that even Jerusalem might echo with His praise and all succeeding ages swell the divine oratorio. "The zeal of thine house hath eaten me up."

Christ is the "desire of all nations." Millions in America that never go to Church except at funerals, applaud the name of Jesus. India is learning about Christ from thousands of Christian missionaries and from Mahatma Gandhi. Hindus are saying: "Christ is all in all to me;" "My life is opening to His spirit as the flower opens to the sun;" "Christ alone can save India." The rulers of the New China are Christians. Chosen is enthusiastic for Jesus Christ. South America is beginning to know Christ.

Enthusiasm for Christ is an inextinguishable flame, fed by God. Jesus set His face steadfastly to go up to Jerusalem, tho' He knew to what He was going, rejection by His people, torture, and death on the Cross. The martyrs all down the centuries have kept their enthusiasm for Christ. The native Christians in India and China are still doing the same, in the face of ostracism, torture, death. Have American Christians any excuse for losing their zeal for Christ? Ease and prosperity often smother enthusiasm.

Love creates enthusiasm. To know Christ is to love Him. To keep company with Him is to have that love grow in intensity. "Our fellowship is with the Father, and with His Son, Jesus Christ." This communion of soul with Him kindles anew our zeal, and feeds the flame. "Beholding as in a mirror the glory of God we are transformed into His likeness by the Lord, the Spirit." "As we muse the fire burns." Let us meditate upon His words, that God is love. Let us appropriate His life, the incarnation of divine love. Keeping His law of love, our love grows and becomes enthusiastic. Love conquers ea and hell. Enthusiasm cannot languish if we are c scious that Christ is our Leader, the "captain of salvation." "I have given you an example that should also do as I have done unto you" (John 13:1 "I will send you the Holy Spirit, Who will gu you into all the truth." (John 16:13).

Enthusiasm leaps into a flame irresistible, when hears the Challenge of Christ, a challenge to m hood and womanhood. "He that doth not take his cross and follow me, is not worthy of me." C response is "Lead On."

Enthusiasm is immortal in view of the fact t Christ is leading us on the conquest of the wo the greatest achievement known to man, a grea glory than the creation of the universe. Angels not so honored. He taught His disciples to p "Thy kingdom come;" and we are following on bring in that kingdom. And this is but the prelu "Our citizenship is in Heaven, whence we look the Saviour, the Lord Jesus Christ, Who will fash anew this body of our humiliation, that it may conformed to the body of the Saviour, the Lord Je Christ, who will fashion His glory." (Phil. 3:20,2 His glory." (Phil. 3:20,21).

## Following Christ

**Matthew 4:18-22**

ALL true education leads man to the source truth. The laws of Nature and of Provide center in the Creator as the rays of solar light cen in the sun, their origin. That man might know heavenly Parent, God has given us His word. Jesus Christ, "the Word made flesh," man finds highest possible life. He is the Logos of the Gre Raisen D'etre of the French, the Efficient Cause manhood and womanhood. His truth is man's H Grail. He is the impersonation of the Divine Le ership. "Follow me."

The disciples were compelled to leave everythi and everyone in order to follow Jesus, because was restricted by human nature to one place. N we can go wherever duty calls, and yet walk w Him, Who is always with us in spirit. It is ours yield our will to His will, and let Him possess utterly. Then He shapes our nature, and vitali every part of our immortal life. Two things are n essary, the exercise of the will and the use of t power behind the will.

Many lives of promise are frittered away becau ability and knowledge are not energized by the w "Oh to be nothing, only to lie at His feet" may a peal to some singers; but the spirit of Christ with us impels us to be something. Education gives ideals; but ideals not realized are like eggs neith eaten nor hatched. In the noted university of t Sorbonne, Paris, Roosevelt spoke of "cold and tim souls, who know neither victory nor defeat." T storm of applause was prolonged. The will is vit It unearths the talents and invests the pounds. Oth wise they either rust or are the prize of plunder.

Character is not the product of knowledge nor environment. The will enters into open doors a appropriates the wealth. Following Christ is t secret of an independent, noble, radiant life.

Service depends upon our spiritual connection wi Christ, the driving power of the universe. "I a persuaded that nothing can separate us from t love of Christ." Still He calls "Follow me."

# OUR SERIAL

A Story that Deals Effectively with Some of the Crucial Questions that are Now Disrupting the Church of our Lord Jesus Christ

## The Clamping of Shackles

A NOVEL

By
Professor Glenn Gates Cole, Litt.D.,
Wheaton, Illinois
Author of
*Jungle Poison*

TIE NELSON was a new member of Harker's Church. She had come to the city with her parents, who had abaned their country home l its quiet life, in order t their children might e the advantages of the ch-vaunted city. Otie was tudious, intelligent child, t way through her high ool course when she left country. In the social l educational experiences he city she had found the trast disconcerting. She discovered that the teachof text-book and instruc- did not agree with the tements of the Bible. Her d had been much perbed about it when she ved to the city. She hoped ler the boasted better hing to overcome her unainty, but was amazed to l the teaching even more ettling.

Along with her parents she osited her church letter in rker's congregation. His n intellectuality interester; and his evident friendss to all the theories of scientific and philosophiworld made an impress upon her mind. learn that here was a minister of the Gos- who openly derided some of the teachings he Bible which were inconsistent with the cational theories that puzzled her, finally

### *V.*
### *Unsettling Teachings From The Pulpit*

*God did not miraculously create anything. He evolved everything by natural processes. He proceeded intelligently. He evolved matter, then from matter, He evolved life-germs, from life-germs He evolved plants, animals and man; and these processes were as natural as they are to-day; the same processes, the same forces, the same laws. There has never been any supernatural. It is unthinkable. We only know the natural, and we can only think in the natural. We are products of nature and natural law.*

*Contrast this teaching with what Paul says: "But the natural man receiveth not the things of the Spirit of God; for they are foolishness to Him: neither can He know them, because they are spiritually discerned. But he that is spiritual judgeth all things." 1 Cor. 2:14,15. "There is a natural body, and there is a spiritual body." 1 Cor. 15:44.*

put her at ease. His doctrine was what she craved, and the longing was fully satisfied. Still at times, she was fearful the radical theories he advanced might be too alluring, and she thought she might be mistaken in his attitude. The wide departure was satisfying but uncertain. So when an opportunity came, she interviewed him at his study. She was afraid to do this in her own home, for she feared the old fashioned ideas of her mother might interfere with the free acceptance of the doctrines she craved.

Harker knew her quite well, for she was one of those pretty little creatures whose modesty set off her personal charm in a way which separated her from many others of her age. In fact, she had been much pained by the evident boldness in several of her girl acquaintances whom she had come to know in the high school and in her Sunday school class. Harker had been impressed with her good qualities for some time; and had decided she was much the most interesting girl in his congregation. To have her seek him in his study gave him a glow of pleasure.

Otie had some misgivings about the wisdom of the interview and so relieved herself by immediately stating her object. Perhaps his ad-

miring gaze had some effect upon this precipitancy.

"I find that your views and Miss Reese's teachings vary somewhat," she began. "Wanda is my Sunday school teacher you know," she continued by way of explanation.

"I, too, have discovered that Miss Reese's views and my own do not always agree," he avowed, smiling in remembrance of some of his tilts with Wanda; and partly, to reassure the evident embarrassment of his visitor.

"Then, which views am I to accept?" she challenged.

"The ones you can best reconcile with your intelligent reasoning," he answered. "I am not going to criticize Miss Reese's views; but I shall defend my own."

"Then I am not to refer to her views," questioned the girl.

"No. I prefer that you do not mention her. But which of my theories do you want to question me about?"

"Please explain to me clearly your views of the Bible, for I am not so sure I have caught your position," she said, earnestly.

He laughed. It was just what he expected her to say. "I shall do that gladly," he consented. "I look upon the Bible as a wonderful book of Oriental literature, largely Hebrew, but much influenced by other peoples."

"Then you do not think it is *the Word of God?*" she asked, pointedly, for the moment in her earnestness forgetting her timidity.

"Not in the sense your words imply," he answered. "Our conception of God is largely a Hebrew conception. As such, the Bible is about all the source of our knowledge of that Hebrew conception. But as to its being a true and sole record of the real God I do not believe. There is much of the moral teaching in the Greek and Roman classics that to my mind is as much of God as the Hebrew Scriptures. In fact, I hold that the Scriptures are biased with Hebrewism about as the Greeks are biased by Paganism."

"Then you do not believe the Bible inspired?" she asked, breathlessly. This handsome Pagan was proving even more interesting and satisfactory than she had expected.

"I decidedly do not think it inspired in the way you mean," he replied. "The long-held ideas of inspiration for the Bible are as preposterous as the long-held idea of the supernaturalism and miracles. They are all alike unreasonable. Inspiration is possible of any true writer who becomes the mouthpiece for expressing truth. Milton was inspired; Shakespeare was inspired. There are writers of to-day inspired. The Bible is no more inspi than these other writings."

"But you admit of some truth in the Bibl she insisted. "I observe that you sometim quote from it."

"Yes," he replied. "Just as I quote fr the truths of sociologists, philosophers, some modern novelists, who put in good fo the ideas I wish emphasized."

"And was I right in understanding you say in one of your sermons that there w many mistakes in the Bible?" she asked.

"That is exactly what I said," he replied.

"How is one to decide what portions are tr and what are wrong?" she next inquired.

By exercising your intelligent power of re son," he replied without hesitation. "Th which conforms to the truths of science, a the practical needs of life, the social conscien as well as the dictates of our own conscien may all well be received as true."

"But suppose one's intelligence is not equ to the discrimination that will permit of su a reason and decision?" she insisted, honestly

"Such people may well and safely accept th words of the more intelligent and the author ties. That is one trouble to-day. Too ma of light weight, mentally, are setting up the views in spite of the *concensus of scholarsh* and the *assured findings of science!*"

"But some scientific teachings are contra to the Bible," she offered as a demur.

"Quite so," he replied, suavely. "But as t scientific teaching has been established by a thority, the Bible must be wrong. In fact, yo could not expect the crude writers of centuri ago to know scientific truth. They were giv to myth and superstition and folklore ve largely. Their views are obsolete and explod in the light of to-day. It is unfortunate th the Bible is indiscriminately put into the han of the ignorant reader."

"But how has the scientist become so wi as to what is true?" she asked.

"By studying nature," he replied. "Ever thing in the universe is natural and controll solely by natural law. It was all a foolis speculation that there was a supernatural, unnatural. By studying nature, we ha learned a lot about God that the Bible does n teach; and found that much it does teach, unfounded."

"In what way?" she queried.

"Science has shown how the world came in existence, and the stars, and plants, and an mals, and man, and mind, and history, a

ernments. Science has revealed God's hod of working."

And what is that method?" she asked, with accumulating interest.

The method of natural evolution," he said, h finality. "The writer of Genesis did not w this; so he assumed some miraculous be- ning and called it Creation. If he were ting to-day in the light of more authentic ntific knowledge, he would use the word olution.' "

Then Creation and Evolution are synony- us words?" she queried.

Not at all," he replied. "They are anto- ns. The writer used the wrong word. xley said, 'When we say Creation, we deny olution; when we say Evolution we deny ation.' God did not miraculously create thing. He evolved everything through ural processes. He proceeded intelligently. evolved matter, then from matter He lved life-germs, from life-germs He evolved nts, animals and man; and these processes e as natural as they are to-day: the same cesses, the same forces, the same law. ere has never been any supernatural. It is hinkable. We only know the natural, and can only think in the natural. We are ducts of nature and natural law."

But Paul said, 'There is a natural body and re is a spiritual body,' " insisted Otie, for- ting herself in the intensity of the thought. r. Harker, does that not imply that there is nething beyond the natural?"

Harker laughed in amusement. "My dear , if you live as long as I have, you will rn that Paul wrote many things that are un- sonable. He had a philosophy to defend he stopped at no limits to establish his ms. He was biased by Hebrewism, and a ception of the Hebrew god was the center circumference of his belief. He was a losopher, and not a scientist, or he would have made such vague statements."

Otie felt duly chastised, so she blushed at assumption, and changed the thought by ing, "So you do not accept the Genesis ac- nt of Creation?"

No; it is a myth, pure and simple," he af- ned, emphatically.

What other Genesis accounts are untrue?" asked.

Eden is a myth, the serpent in Eden like- e. The Flood is also baseless assumption."

Then sin was not due to Eve's disobedi- e?" she queried.

Not at all," he confirmed. "Nor was it to any one's disobedience. I wish we could be sensible about this thing. Sin is merely a natural act. It is nothing more nor less than our failure to live up to the *social opportunities* about us."

"What causes sin?" she next asked.

"Merely the survival of animal traits in our ancestors," he answered.

"How account for the sin of lying?" she asked.

"It is a social evolution. Man in his dealing with man has resorted to falsehood until it has become an inherent trait of humanity."

"What is its cure?" she insisted.

"A realization of its social impracticability," he assured her.

"Is there any sin in a lie that has a social assent?" she asked with a peculiar interest.

"That would not be sin. To be a sin, it must work harm to the social fabric."

"I believe I see that now," she assented. "It is a new and consoling idea to me. It sets my mind at rest. My conscience was hurting me. I was out to a party the other night with a crowd of young people my mother does not approve, and I had to lie to her about it. You certainly have a religious explanation that is very consoling to my conscience," she concluded, enthusiastically.

And his only reply was a knowing laugh.

"Is murder ever justifiable?" she asked next.

"Let's not discuss that," he parried. He was strangely reluctant all at once to air his ideas concerning this. In fact, policy told him he might be misunderstood.

"Ought a murderer to be executed by law, Mr. Harker?" she insisted. "Do you believe in capital punishment?"

"Not at all," he avowed, candidly. "How do we know the murderer was not overwhelmed by the survival of some animal trait? It would be unreasonable to take his life for an act he could not help. We are learning that every human act is the result of some physical or chemical force at work. Most of our choices are mechanical. Our responsibility is very slight in the light of modern science."

She pondered the answer quietly for a while. There was a tumult in her girlish soul. This idea of human irresponsiveness due to ainmal ancestors was a new one for her. Her moral fabric weakened, and her youthful longings and feelings swept in to enthrone the animal. Finally, she blushed, as she realized that he might guess what she was thinking. And he did guess, and added the words which though intended merely as an intellectual theory by him, killed something in her modest nature,

which, as time went on, led to the overthrow of her purest self-respect.

"Moral tendencies," he said: "Are entirely the resultant of two forces: the surviving animal longings, and the exactions of society."

She looked intently into his face for a moment, and blushes gave way to a pallor, blue in its whiteness. There was a clutch at her heart, and then a tremulous weakness swept her. Slowly a great and absorbing idea came in and took possession of her. It was a cherished bias, but one that up to this time she had crowded to the background of her character. Now it came forth and shackled her, hand and foot. Henceforth her infatuation was her master.

As one in a dream she took leave of Harker, and went straight to a pay telephone booth. Assured of the identity of the individual ca she said, eagerly:

"Yes, Guy, it is Otie! Say, listen: changed my mind since last night. Pick up at the corner of South and Pine at e o'clock. Be prompt, for I do not want one to see me waiting there."

She hung up the receiver, and in the booth a weakness almost to fainting swept As she staggered forth, a breeze fanned blushes and brought her back to herself. a moment she turned back as though to re her promise, but the pause was but moment She had crossed the bridge that separated from the elusive and romance-beckoning of the unknown. With a haste spurred thro an uneasy conscience she turned towards ho

# THE LIBRARY TABLE

Conducted by Professor Leander S. Keyser, A.M.,D.D., Springfield, Ohio

## Reviews of Recent Books

**The Faith That Rebels.** By S. D. Cairns, D.D. Doubleday, Doran & Company, Garden City, N. Y. $2.00.

The author of this profound work is usually known as Principal Cairns, because he is Principal of the United Free Church College, Aberdeen, Scotland. The title of the book is saved from utter ambiguity by the sub-title, which is: "A Re-examination of the Miracles of Jesus." In part we are ready to commend the book, but regret that we cannot give it our full endorsement, profound and erudite as it is. We agree gladly with the author's fine argument that the physical universe is not to be regarded as a "closed system" into which even God would not dare to intervene at the risk of being looked upon as an interloper. Just as man can, by numerous acts of his will, change the course of nature without violating any of its fundamental laws, so God can act consistently in His relation to the natural world.

We also agree that the Modernistic way of dealing with the miracles of the Bible is not the right way; it eliminates them entirely and regards them as mere myths or hallucinations of a former and more credulous age. This treatment culminates in making a welter of Christianity itself. Again we gladly assent to the author's vigorous treatment of the mechanistic philosophy of the day, which tries in v to account for the universe without a supre Intelligence. A machine that could make a run itself has never been known on earth or heaven, in time or eternity.

Thus far agreement. But the book, to way of thinking, has some palpable fau First, we never can assent to the proposit that the narrative of the fall of man in Gen III is "a myth" (see the author, p. 127). it is, how did sin come into the world? Th is no other adequate, scientific or ethical planation. The author is also an adherent evolution (pp. 144-147), simply taking it granted without argument and reason. Th sin in man is simply his animal heritage, a that makes God the author of sin.

The title of the book is faulty on account its ambiguity. It sounds as if it meant a g eral attitude of antagonism. We see no g reason for giving such a title to this book, its real purpose is not rebellion, but a hea faith in the historical character of the mira of our Lord as recorded in the gospels. It i faith that *accepts* rather than one that *rebels*.

The author, it affords us much pleasure say, upholds the reality of the miracles Christ, and does so with sundry cogent ar ments and considerations. His central posit

ns to be that, while they are truly super-
ural events, they are a consistent part of the
gdom of God and fit into the realm of
ure, whose laws are not so fixed and rigid as
ermit of no modification. A splendid fea-
e of the book (which we omitted at the
per place) is its firm position against the
hanistic view of the physical cosmos. Dr.
rns can see supreme Intelligence in the
hanism, constitution and physical and vital
cesses of the material universe; and, that
ng so, the universe cannot be a "closed sys-
" that shuts out divine intervention.

However, we are inclined to believe that
re is more in what our author calls the tra-
onal view than he thinks. While, of course,
ist required faith on the part of many of
disciples when He performed certain mir-
s; yet we doubt that God ever intended that
n faith should continue to perform wonders
he physical realm, such as Christ and His
stles wrought. Even in Bible times there
e comparatively few people who could or
perform miracles. According to Paul, the
ng of miracles was a special gift (1 Cor.
9,10). While we believe in divine inter-
tion in answer to prayer, surely we never
certain kinds of Biblical miracles performed
ay—for example, suddenly stilling the wind
waves, turning water into wine, healing
ness at a command, and raising the dead to
. This is the dispensation of the Holy
it, and will last until the apocalyptic com-
of our Lord Jesus Christ. If miracles were
tinuous, the order of nature would be so
urbed as to be unreliable. We look upon
miracles of Jesus as chiefly portents or evi-
ces of His supernatural character; but, of
rse, they were part and parcel of the econ-
of His kingdom, because they were de-
ed to do good and to prove His sovereignty
r all realms.

**er His Passion.** By J. C. Massee, D.D.,LL.D. leming H. Revell Company, New York, Chi-ago, London and Edinburgh. $1.50.

The great and beloved pastor of Tremont
mple, Boston, knows how to make a prac-
l application of the Bible to the everyday
istian life. In this volume of sermons he
ves many valuable lessons from the resur-
ion appearances of Jesus. Hence the book
ers the period of our Lord's heavenly-earth-
ife between His resurrection and ascension.
New Testament narratives are everywhere
ted as if they were historical without a
ver of doubt. The first sermon is entitled
om Easter to Pentecost," and is subdivided
: 1. The fact of the resurrection; 2. The proof of the resurrection; 3. The promise of the resurrection. This gives a fair example of Dr. Massee's homiletical method throughout. It is a rare book of sermons. Many apt illustrations, especially proving the transforming power of the gospel, are given.

**The Eternal God Revealing Himself to Suffering Israel and Lost Humanity.** By David L. Cooper. Order from the Author, 4417 Berenice Street, Los Angeles, California. $3.75.

Too much cannot be said in praise of this book. It is truly great—a most timely contribution to the unity and integrity of the whole Bible. The author is the head of the Jewish Department in the Bible Institute of Los Angeles. He is a thorough Hebrew scholar, and seems to be equally at home in the Greek of the New Testament. A large number of citations from the Old Testament are given in Hebrew, but in all cases the translation into English immediately follows, so that even those who are not familiar with the Hebrew can quite readily get the gist of the argument. However, acquaintance with the Hebrew will be helpful in getting a still more thorough understanding. The author is himself a Hebrew Christian. He therefore has the key to the interpretation of the Old Testament. We are delighted with the many proofs he finds in the Old Testament of the Christian doctrine of the Trinity. These are indeed foregleams of the Triune God, who is afterward clearly revealed in the New Testament. In Book I the author finds evidence of the existence of the eternal God in the realm of nature. Book II presents the evidences for His existence, triune nature and messianic purpose in the old Testament. Book III presents the evidence for the same God, only more clearly revealed, in the New Testament. Thus the sacred unity of the Bible is brilliantly set forth.

There is only one criticism to be offered. On pages 64 and 65 Professor Cooper seems to teach that Christ's sonship began with His virgin conception and birth. The strictly orthodox doctrine is that of the eternal paternity of the Father and the eternal filiation of the Son. We think that many passages of Scripture teach, and all relevant ones imply, this doctrine. God is an eternal Trinity—Father, Son and Holy Ghost.

However, with this exception the book is a most soundly evangelical one, and has back of it the requisite scholarship to make it an authoritative interpretation. We sincerely hope that it will have a wide circulation; and that it will find its way into the hands of many Hebrews, whether they have become Christian or not. A valuable appendix presents the estimate of

Jesus by some prominent Jewish scholars; another appendix names quite a number of outstanding Hebrew Christians.

**Commentary of Oecumenius on the Apocalypse.** Edited, with notes, by H. C. Hoskier. Graduate School Publications, University of Michigan, Ann Arbor, Mich. $4.00.

Here is a book that will delight the technical Greek scholar. For the first time it gives in the Greek the complete commentary of Bishop Oecumenius on the Revelation of St. John, on the basis of the most reliable texts, namely, the manuscripts from Messina, Rome, Salonika and Athos. The editor says that we can now place Oecumenius, who was the Greek Bishop of Tricca, toward the beginning of the seventh century. His text and commentary on the Apocalypse of St. John is now available to all scholars, and is accompanied by many critical notes which explicate the text. In these days, when so many scholars are interested in the interpretation of Revelation, we would think that this commentary by one of the Christian fathers would throw light on many passages. To us it is extremely interesting to note that Oecumenius made such frequent reference to both the Old and the New Testaments. These references are noted in the margins of the text, and the editors say there are nearly one thousand of them. Thus there is a fine correlation of the teaching of the Apocalypse with the general teaching of the Bible. This work should be in the library of every theological seminary and in the hands of all critical scholars of the New Testament.

**The Wounding of Error.** By John T. Glover. The Biola Book Room, 536-558 South Hope Street, Los Angeles, Calif. $2.00; 13 cents for postage.

We have read this polemic with much interest and considerable profit; yet we will neither commend or condemn it. Each one must read and judge it for himself, if he is interested in such a technical investigation as Mr. Glover has made. The BIBLE CHAMPION is not intended to be the arena of disputes among evangelical Christians, who may in some ways give a different interpretation of certain passages of Scripture. Our primary purpose is to uphold the integrity of the Bible and the divine-human character and person of Jesus Christ as the Saviour of the world. The author of this work canvassses the Greek New Testament on the subject of baptism. His main contention is that *baptizo* (the Greek of baptize) never means to dip or immerse either in classic or New Testament writings. He advocates no mode of baptism. He believes that the word *baptismos* means a change of character and condition, has no reference to water baptism. We that he does not believe in baptism with w at all, and that would cancel one of the toric sacraments of the church. Some of author's expressions are more drastic than essary, for the Christians who believe in I tism surely are sincere and have accomplis great good in the world. However, as we s people who are interested in finding the t in this matter should be open-minded eno to read the book and form a judgment themselves. The author's earnestness canno questioned.

**Where We Stand Today.** By Thomas Bol Charles J. Thynne & Jarvis, Ltd., White ars and Fleet Streets, E. C. 4, London, E land. 4s.

Time and strength do not permit us to into a technical examination of this work now. It is intended as "an application of Bi cal chronology to the study of unfulfi prophecy and its relation to commonly acce expository and prophetic teaching." It is s plemented by a number of original diagra displaying the remarkable location of hum events in bisected periods. For the most the classical work of Anstey on Biblical chr ology is followed, although the author added a number of original features. For p ple who have specialized on the subject prophecy and chronology we would think t this book, with the new light it sheds on th subjects, would be invaluable. They will w to study all sides of so difficult a subject.

**Christian Symbolics.** By E. H. Klotsche, Ph. D.D. The Lutheran Literary Board, 8th a Elm Streets, Burlington, Iowa. $3.50 net.

In order that this important volume may ceive attention as early as possible, we will attempt to give it a critical or complete revi at this time, as we have not had time to g it a thorough examination. We have looked it enough, however, to be able to assure readers that it is a most important treatise, a ought to be in the hands of every Christ scholar. The theological terms "symbolics" fers to the creeds, confessions and doctri systems of the various denominations of Ch tendom. The explanatory sub-title of the v ume will give a clear idea of its contents: " Exposition of the Distinctive Characteristics the Catholic, Lutheran and Reformed Churc as well as the Modern Denominations and Se represented in this country." That is preci what the book is—an examination of the d trines of the various denominations of Ch tendom. Dr. Klotsche is the professor of Ex

s and Symbolics in the Western Theological minary (Lutheran), Fremont, Nebraska. A ok at the fine and attractive table of contents kes one's mouth water, as it were, just to sit wn and read the book right through. Some olars might classify some of the material ferently, especially in reference to some of recent denominations, but, on the whole, it a most satisfactory work. It is especially dis-minating in setting forth the Catholics, Luth-n and Reformed doctrines. Incidentally ch reason can be given to show why the de-minations, although many of them may be e to work side by side in comparative har-ny, are not ready as yet to enter into one ganized ecclesiastical family. It is better to them function as they do now in compara-e peace rather than to force a union that, er all, would not be a real spiritual and doc-al unity. Even though time forbids our giv-a lengthy and critical review of the book, know that the scholar will prize this work one that is authoritative on the theme that reats so ably and discriminatingly. The ex-sive bibliographies give the reader confi-ce in the wide scholarship of the author and opportunity to go to many original sources his material.

* * *

## Additional Book Notes

In one of the articles by Dr. Stolee in the *theran Church Herald* for December 25, 28, he says that church attendance at Modern-c churches generally experiences an alarming rease. Professor Lyder Brun, of the Uni-sity of Oslo, himself a modernist, told a up of students of two visits which he made Germany. At the first visit most of the pits were still orthodox, and the churches e filled. On his second visit, twenty years r, many pulpits had become liberal—and churches were all but empty. In a suburb side of Berlin there was an old-fashioned pel preacher, but he had a packed church ry Sunday. So said Professor Brun, the dernist.

Dr. Stolee bears this personal testimony: "A years ago I spent some time in Strassburg, ace. If my memory serves me right, there e twenty-two Protestant churches in the . Only three of them had orthodox pas-. But they were crowded three times every day, while the liberal churches had only service with a mere handful of people."

A new book is advertised by its liberalistic lishers by saying that it presents "science *versus* religion as guides for living." One cannot help wondering what kind of a guide for living science by itself would make. Would science tell you whether your soul is immortal or not? Would science inform you as to how your sins may be pardoned, and how your peace may be made with the ultimate Reality of the universe? When your loved ones lie pale in death before you, what words of comfort will mere science say to you? Can it give you any hope of meeting them again in a better world than this? Surely not. Science is most useful, and has done much good in the world; but it cannot be made a substitute for religion any more than religion can be made a substitute for science. Why not hold the fully rounded view, namely, that both religion and science are needed to help us to live the best kind of life here and attain to the highest destiny hereafter?

In view of the foregoing statements, we sometimes refer to books on certain subjects in a somewhat non-committal way. Our policy is not to take sides on certain questions, but merely to call attention to books received, so that those who desire to do so may read whatever is put forth. Such a booklet is that of Dr. William J. McKnight, *The Great Tribulation: Is it Past or is it yet to Come?* It is published by Hamilton Brothers, 120 Tremont Street, Boston, Mass. Price, 30 cents; four for $1.00. It is opposed to the pre-millinarian doctrine, and is somewhat trenchant in some places; yet we believe that it is written with enough ability and acumen to merit study on the part of people on both sides of the question.

It is just simply a pure pleasure to call attention to a pamphlet issued by Xenia Theological Seminary, 6834 Washington Ave., St. Louis, Mo. It is a brochure reciting *The Life and Work of Dr. William G. Moorehead.* Dr. Moorehead was an outstanding New Testament scholar, and was for many years connected with Xenia Theological Seminary, and won distinction in many ways. The seminary is now engaged in an effort to raise an endowment fund of $100,000 to establish a "Moorehead Memorial Chair of New Testament Literature." This is certainly a worthy object. All who would care to help in this enterprise should send to the seminary for the literature on the subject. The brochure on the life of Dr. Moorehead will be sent to all who apply. The author of the biographical sketch is Rev. T. D. Edgar, D.D.

It takes just such a man of vigorous and happy Christian experience as Dr. John R.

Riebe to write a booklet with the title, *The Fruit of the Spirit is Joy,* which is published by The Bible Institute Colportage Association, 843-845 North Wells Street, Chicago. Price 10 cents; 12 for $1.00. Just get it and read it, and you cannot help smiling all the day.

One of the best recent pamphlets that we have read is Harry Rimmer's *The Facts of Biology and the Theories of Evolution,* issued by the Research Science Bureau, Inc., 5141 Angeles Mesa Drive, Los Angeles, Calif. The author goes into the technique of biology and cytology and shows that the latest discoveries point to the facts that spontaneous generation is as impossible as is the transmutation of species. The chromosomes and genes in the procreative cells of each type forbid its crossing with other types of organic life. Thus the stability of type gives us a stable natural realm that does not constantly run off into a meaningless welter. Get the book and read it and be convinced.

A masterly discussion of *Sin and its Punishment* has been written by Dr. James Oliver Buswell, Jr., President of Wheaton College, and published by The Bible Institute Colportage Association, Chicago, Ill. Dr. Buswell makes no attempt to tone down to modernistic sentimentalism the teaching of the Bible regarding the fact, heinousness and terrible consequences of sin. The God of the Bible will not wink at sin, neither will He cancel its retribution if it is not repented of. Yet the bright side of the doctrine is that sin may be pardoned and the heart cleansed of its defilement through faith in the atoning saviour. Dr. Buswell goes deep into his subject, and proves Himself a theologian of real acumen. He strongly emphasizes hereditary sin, but believes it to be chiefly social, not physiological. Price, 40 cents.

A good way to get a book is just to sit down and send for it without delay. That is the advice we would give to every one of our readers regarding a pamphlet entitled, *The Danger of Modernism to our Church,* written by Professor M. J. Stolee, D.D., and published by the Augsburg Publishing House, 425-429 South Fourth Street, Minneapolis, Minn. Just send 10 cents *at once* for it, so that you will not forget it. This book by a fine Lutheran scholar, who thinks and investigates before he goes to the printer, will tell you just what the theology of the Modernists is, and why it is so dangerous to the evangelical church. The author uses no epithets, but he does sound the alarm, and gives ample reasons why it should be sounded.

Here is quite an illuminating tractate good friend of the CHAMPION, Rev. Ge Wilson Brent, D.D., 40 Central Ave., M son, N. J., the title of it being, *Tradition sus the Bible.* You should address the au for it. On five items he attempts to show traditional views are not in accordance with Bible, and it is quite exciting to follow argument. He holds that Christ was cruc and buried on Wednesday instead of Fri that the true Christian holy day is Sunday not the seventh day of the week; that the different races of mankind are the direct re of God's intervention and not the result evolution or any other natural causes; that devil was originally created to be the tester was never "an angel of light;" that No curse upon Ham was not spleenetic but phetic. Indeed, this is quite a remarkable t It is worth reading, whether one can agree v the author or not.

An article has been sent to us which giv quotation from the editor of the *General E trical Review,* the December number. Thi a thoroughgoing scientific magazine; yet is what its editor says: "If we were asked write a story of creation, we should be temp to commit an act of plagiarism, and just c the first chapter of Genesis, and possibly the first three verses of the second chapter. should feel quite sure that no better acco ever has been, ever will be, or ever could written. Unless this story is true, we kn absolutely nothing about the act of creation

To this upstanding statement by a scien we would respectfully call the attention of P fessor Barnes of Smith College. Let the Am ican Association for the Advancement of Sc ism also take notice. Think for a moment: the Bible is true, we have a very beauti worth while and satisfactory doctrine of origin, purpose and destiny of the universe a mankind. Otherwise we are burrowing ab like moles in the ground.

The China Inland Mission has issued an forming tract on *The Spiritual Condition the Heathen,* which is written by Dr. Henry Frost. It would be well to send for it at on as it corrects many of the modernistic errors garding people who have not yet received knowledge of Christ. The tract is a clarion to obey the Master's commission to "go i all the world." If the heathen are not in pe why was Christ so urgent about the preach of the gospel "to the whole creation?" this tract address the China Inland Missi 237 School Lane, Philadelphia, Pa., or Church Street, Toronto, Canada.

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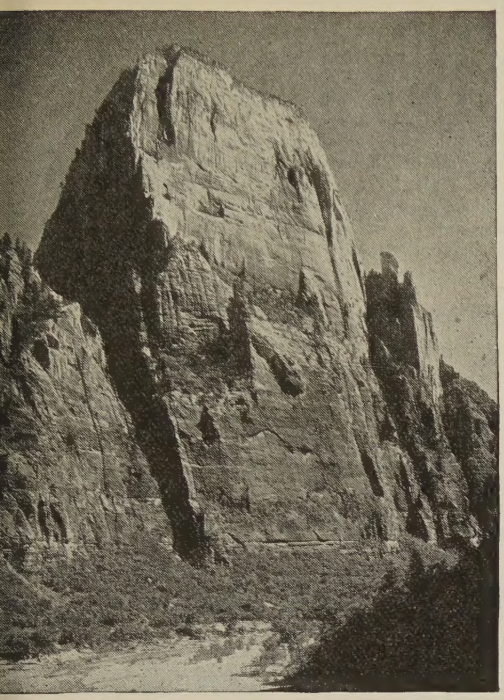

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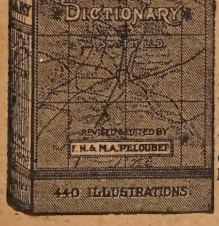


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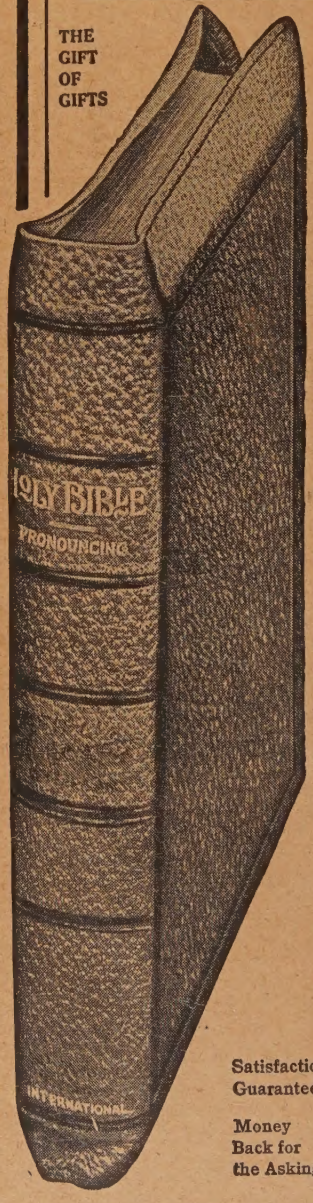


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